

The Naturall Mans Case stated:

OR,
AN EXACT MAP 2
OF THE
LITTLE WORLD
MAN,

Considered in both his Capacities,
Either in the state of NATURE, OR GRACE.

As is laid down in XVII SERMONS,

By that late truly Orthodox Divine
Mr. CHRISTOPHER LOVE, Pastor
of Lawrence Jury, London.

WHEREUNTO IS ANNEXED
The Saints Triumph over Death;
Being his FUNERAL SERMON,

By that painfull Labourer in the Lords Vineyard,
Mr. THO. MANTON, Minister of the Gospel at
Stoak-Newington near London.

Imprimatur EDMUND CALAMIE.

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To the Reader.

THe exuberant spawns of illiterate Books proceeding from the polluted wombs of the overloaded, and bejaded adulterate presses, which are all painted with fair titles, I can compare to nothing so fitly as a cheating Lottery; which when the greedy invader comes with hopes for a little money laid down, to carry away a great deal of wit with him, 'tis nineteen at least to one when he opens it, but he finds to his shame, that he hath drawn a blank, perhaps a blasphemy; and yet couched under the title of glorious truth, heavenly discoveries, beams of light, new Jerusalem, Gods minde clearly revealed, with multitudes of such paints upon their strumpets faces.

The sacred Bible which indeed is an Alabaster-box full of sweet per-

To the Reader.

fumes and precious ointments, is made (alas!) like *Pandora's* boxe (in the humane story) which (*Epimetheus* presumptuously opening) filled the world with evils, diseases and calamities of all kinds. The sacred Bible is made now the patron of Prophane mens practises; never were grosse sins at such an impudent height as now they are; what horrid impudence is that of hel to take heaven by the hand: Sins that were wont to hide themselves in the holes and clefts of obscurity, not daring to behold the light, but Serpent-like, to creep under the low shrubs of deceitfull shifts, how do they Eagle-like sit pearching on the goodly Cedars (I mean Pulpits and Thrones) the Cedars of God, and dare to cast up their eyes towards the Sun? who would think it! yet what this day more common then to meet the devill with his eyes towards heaven, and a Bible under his arme, cloathing all his words and actions cap a pea in Scripture phrases; Murderers, traitors, rebels, blasphemers, soothsayers, adulterers

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terers, sabbath-breakers, perjurers, oppressours, and almost all notorious villains have marshalled themselves (like the *Roman* Clergy) into so many severall Sects of religion, all impudently assuming to themselves the usurped title of eminent Saints, and quoting Scripture for their actions, and scot-free passe the presse into the world to make more profelytes: so that he that in this *Soul-frozen* age shall go to gather Books to warm his *Soul*, (as *Paul* did sticks to warm his fingers) will be sure, if he be not wary, to gather vipers into his bosome: And how am I stung with pain and horreur, whiles I meditate on the thousands of poor souls that are gnawed to death by these speckled vipers! Sure it cannot but sit sad one day upon the spirits of those licentious Licencers, that are as the midwives of such monsters.

For thy comfort therefore and encouragement (Reader) I do assure thee this Book is free from all such venomous beasts, no toad of malice, nor serpent of deceit lurks either in the

To the Reader.

matter or the phrase hereof. In plain English, it is a pleasant, heavenly, self-searching, soul-convincing, sin-condemning, heart-humbling, spirit-raising, grace-quickning, Christ-exalting book. I need say no more, they are the Sermons of Mr. *Christopher Love*, Master of Arts, and Minister of the Gospell of Christ, whose actions, life and death, will eternize his name; I may truly say of his elegant style, and pleasant way of expressing himself, as he of *Gregory Nazianzen*,

*Pesselli e-
pigram. in
vita Gre-
gor. Nazi-
anzen.*

*Viribus eloquii valuit, linguaq; diserta:
Mellifluous dulci protulit ore sonos.*

The subject of these Sermons is of generall use to all sorts of people, much like in that, to that text of *Chrysostomes* in *Psal. 4. 2.* which (as he saith) if hee had a voice like thunder, and a mighty mountain for his pulpit, and all the men and women in the world for his auditory, he would choose this text to preach on: *O yee sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Had this been really ef-*
fecte

fectcd, and I been there in Mr. Loves
spirit, would *Chrysostome* have lent me
his voice, and allowed me the use of his
monarchical pulpit, when he had done
in the morning with his text, I would
have come up in the evening with this
text, Eph. 2. 12. *That at that time ye were
without Christ, being aliens from the
Commonwealth of Israel, and strangers
from the Covenant of Promise, having
no hope, and without God in the World:*
but this need not, for it is in a manner
effected already: this worthy Mini-
ster hath ascended that pulpit from
whence hee hath thundred into the
world, he is now one of those blessed
ones, that dyed in and for the Lord,
he is at rest from all his labours, and
now behold his works do follow him;
some are already gone before, and
these do follow after. These Sermons
were preached at St. Anne's Alders-
gate, where this holy young man was
Pastor: I pray God they may prove
as the great trumpet of God, to cause
a spirituall resurrection amongst those
people before they go down to the
house

To the Reader.

house of rottenesse; it cannot but much rejoyce those people to hear their Pastors voice again, those sheepe cannot but know their shepherds voice; which that they may doe, the Lord of heaven blesse these his worthy labours to their, and thy spirituall advantage; so as that the distressed Churches losse in his sad and unexpected absence, may be made up in the blessing of God, upon these and the rest of his pious and painfull labours. So prayeth,

Thine,

E. C.

SERMON, I.

EPHES. 2. 12.

That at that time ye were without Christ, being Aliens from the Common-wealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world.



His Chapter out of which my Text is taken, is like a little Map, containing in it a description of the little world

Man, and that in a double capacity; considering man either in the state of Grace, or in the state of Nature; If you consider Man in the first capacity, in the state of Grace, this chapter layes down a five fold description of bringing Man into the state of Grace.

1. Here is laid down the efficient cause of bringing Man out of the state of Nature, into the state of Grace, and that is God, in the 4. vers.

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2. Here is laid down the *impulsive* cause, and that is the riches of Gods mercy in the same verse, But God who is rich in mercy for the great love wherewith he loved us, &c.

3. Here is laid down the *meritorious* cause of it, which is Christ in his sufferings, in the 7. verse, that in the ages to come, he might shew the exceeding riches of his grace in his kindnesse towards us, through Jesus Christ.

4. Here is laid down the *finall* cause of it in the same verse also, that in ages to come, he might shew the exceeding riches of his grace. And,

5. Lastly, here is the *instrumentall* cause of bringing man out of the state of Nature into the state of Grace, and that is Faith, in the 8. verse: For by grace are you saved through Faith, and that not of your selves, but the gift of God.

Now the other part of the Map describes man in the second capacity, in the state of Nature, and herein it gives a two-fold description of Mans condition;

1. Positively, what he is.

2. Privatively, what he wants.

1. It describes Man in the state of Nature positively what he is, and that in five particulars;

1. Men in their naturall condition, are descri.

described to bee dead in trespasses and sinnes.

2. They walk according to the course of this world, as Pagans and Heathens do.

3. According to the Prince of the power of the air; that is, the Devill; now the Devill is called the Prince of the air, either because he doth reside in the air, or else, because he hath the power of the winde and of the air.

4. They are called Children of disobedience; that is, born in a state of disobedience quite contrary to the commands of God.

5. That they fulfill the lusts of the flesh and of the minde, and are by nature children of wrath.

Thus far you have the positive description of Man in the state of Nature.

2. Now in the second place, the Apostle describes him privatively what he wants; and that in the words of my Text, in five particulars, wherein hee plainly shews that he is the poorest man in the world that wants *Jesus Christ*, and the most miserable: That at that time you were without Christ; that is the first: You were Aliens from the Common-wealth of Israel; that is the second: You were strangers to the Covenants of promise; that is the third: You were without hope; that is the fourth: And you were without God in the world; that's the fift.

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II.

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Now these comprehensive expressions, contain in them the whole misery of Man, and that in these five particulars here named; 2. here is described the time how long, a man is in this condition, *that at that time*, that is, the time during your unconverted estate; as long as you are unconverted; so long you are without Christ, and an Alien from the Commonwealth of Israel, and a stranger to the Covenants of promise, without hope and without God in the world.

And now what a dismal Text have I here to handle, and what a doleful tragedy am I now to act? but yet out of every one of these, there is a great deal of comfort which may flow forth; I shall only at present make entrance into the words, and speak more fully to them afterwards; *that at that time you were without Christ*; That at that time: Beloved here wants something to supply the sense of the words, and therefore read the foregoing words, and you will finde what must be brought in; the verse before runs thus, *Wherefore remember, that you being in times past Gentiles in the flesh, &c.* wherefore remember, these words must be prefixt; *Wherefore remember, that at that time you were without Christ, and aliens to the Commonwealth of Israel, &c.* I shall here by the way only draw out this one doctrine from

from the coherence of the words, *Wherefore remember that at that time*; the Apostle would have these converted *Ephesians* to remember, that they were men without Christ, and aliens to the Common-wealth of Israel, and strangers to the covenants of promise, without hope, and without God in the world: now from hence I would commend this observation to you.

That it is the will of God that men in a converted estate should often call to minde the sinfulness and misery they were guilty of before their conversion.

Doct.

Beloved, this is a subject I could never have occasion to speak to you of before, and yet it is a point of admirable use, especially in these times, wherein people think that when once they are brought into a state of Grace, they must live in divine raptures, and revelations, and spirituall joyes, above duties and ordinances, and never look back into their former sinfulness and wickedness they were guilty of before their conversion: Why, here the *Ephesians* were converted men, and had extraordinary priviledges, they were brought to sit in heavenly places in Christ Jesus; and yet the Apostle bids them remember their former sinfulness and misery, Remember O you *Ephesians* that ye were once without Christ, and you were Aliens to the Common-wealth

of Israel, &c. therefore you must take heed of this, to think that when you are converted, you must be only rapt up into the third heavens, and never look back into your former condition; you see here the Apostle bids you remember what you were at that time during your unconverted estate, *that you were then without Christ, and strangers to the Covenants of promise, &c.* So that you see it is the will of God, that men in a converted estate should often call to minde the sins and miserie they were in before conversion.

Now before I come to give you the Reasons of the point, give me leave to premise these three Cautions; when I tell you, that after your conversion, you should call to minde your sin and misery before conversion, you must not do it. 1. with complacency of spirit; nor 2. with stupidity of heart; nor 3. with despondency of minde.

Cautien

I.

1. You must not call to minde your former sinfulnesse with complacency of spirit, to please your humors; you must not do as some great men use to do, that have been guilty of great and crying sins; as adultery, drunkennesse, swearing, and the like, in their youth; go tell and boast of them in their age; this is a very great wickednesse; you must call to minde

minde your former sinfulness not with complacency, but with bitterness of spirit, with grief, sorrow, and perplexity of heart; Many men will tel you large stories of the wickednesse, that they have committed; but they do it with delight, and if they had strength and abilities, they would be guilty of the same sins and wickednesses stil; which is a most ungodly practise, and that which the Scripture condemns men for, as in the 23. of Ezek. 23. 19, 21. *Yet she multiplyed her whoredomes, in calling to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt; Thus thou calledst to remembrance the lewdnesse of thy youth: the meaning of this is, she called her sins to remembrance, but it was so as to play the whore stil, and to be unclean stil, she did it with delight and complacency, with content and joy; now I say you should call your sins to remembrance with a great deal of grief and sorrow, and bitterness of spirit: and therefore when young gallants wil boast of their sins, and tel how often they have been drunk, and have made others to be so; and how often they have plaid the whoremaster, and have drawn others to do so; this is a most Diabolical remembrance.*

Ezek. 23.
19, 21.

2. You must not cal your former sins to remembrance, with stupidity of

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heart neither: Beloved, there are many men can remember what lewd courses they have taken, and what wicked lives they have lived; how often they have been drunk and unclean, and the like; and yet are never troubled at the remembrance of it; their hearts do not smite them with remorse and sorrow, but are like a rock; the sense of sin never troubles them: this is no way of calling sin to remembrance, with a blockish and stupid heart; this is not thanks worthy; but it must be done with a broken, and a bleeding, and a contrite heart: And,

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3. Take in this caution too, it must not be done with despondency of minde neither: There are many converted ones, that do cal their sins to remembrance, but it makes them discouraged and unwilling to come to Christ, it makes them think that they have no interest in the covenant of grace; but this should not be, the true effect that the consideration of your former sinfulness should produce, should be your laying your souls low, and making them humble, and the more sensible of that indispensable need you have of Christ, of going unto him for salvation and comfort.

These are the Cautions necessary to be premised; I come now to give you the Reasons of the point, why it is the will
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of God, that people in a converted estate, should often cal to minde the sin and misery they were in before conversion, and 1. God will have it so, because by so doing, you will be provoked the more highly to magnifie and admire the greatnesse and riches of Gods grace to you; there are none in the World greater admirers of Gods grace and mercy, then those that are most studious of their own sin and misery: thou wilt never solemnly and throughly magnifie Gods mercy, till thou art plunged into a deep sensiblenesse of thine own misery, till the Lord hath brought thee to see in what a miserable and deplorable condition thou wert in before conversion, thou wilt then admire and magnifie the riches of Gods free grace, in bringing thee out of that condition, into the estate of grace, as in 1 Tim. 1. 13. the Apostle Paul when he would magnifie the free grace of God to him, saith he, *I was a blasphemer, and a persecutor, and injurious*; and yet through the abundance of Gods free grace and mercy, I have obtained mercy: the consideration of his former sinfulness did elevate and scrue up his heart, to make him admire the free grace of God to his soul; that man can never prize liberty as he should do, that never was in prison: But,

2. Another reason why God wil have it

Reas. 1.

1 Tim. 1.
13.

Reas. 2.

Act, 26.
10, 11.

it so is, because this will be as a spur to quicken and engage men to be more eminent in grace, after their conversion: when a man doth frequently and seriously consider how bad and sinful he was before conversion, it cannot but provoke him now to be more humble and holy, after his conversion. It is very observable in Paul, that all those sins and wickednesses he was guilty of before conversion, he did most of all strive against, and labour to excell in the contrary graces after conversion: as first before conversion he did labour to hale others to prison, for worshipping of Christ; but after his conversion, he did labour to draw others to Christ: *Act. 26. 10, 11. Many of the Saints did I shut up in prison, and gave my voice against them, and punished them oft in every City, and I was exceeding mad against them, and banished them into other Cities: and now you shall see that after conversion, Paul did labour to outvie in grace, that evil course he was in before; as before conversion, he did imprison those that did belong to Christ, so after conversion, he was shut up himself in prison, for the cause of Christ; before conversion, he gave his voice against the people of God, but after conversion, he did pray to God for them; before conversion, he did punish them often, but afterward he did preach to them*

them often; before conversion, he did
compell men to blaspheme Christ, but
after conversion, he was very earnest to
perswade people to beleive in Christ; he
was exceeding mad against them before
conversion, but afterward hee was so
exceeding zealous for the people of God,
that every one thought hee had been
mad: and lastly, before conversion he
did persecute Saints to strange Cities,
but afterwards he did go preaching of the
Gospel to strange Cities: Oh my Be-
loved, let *Pauls* pattern be your task, cal
to minde your sin and wickednesse in
your unconverted condition, but so that
it may provoke you, that now you are
converted, yon may labour to abound
in grace, as formerly you have abounded
in sin.

3. Another reason why God will
have us call to minde the sin and misery
we were in before conversion, is, because
this will be a means to kindle a great deal
of pity and compassion in our souls, to-
wards those that remain yet unconverted:
this the Apostle exhorts us to in *Tit. 3. 2, 3.*
Speak evill of no man, sayes he, be no brawler,
but gentle, Shewing all meeknesse unto all men,
for we our selves also were sometime foolish, dis-
obedient, deceived, serving divers lusts and
pleasures, living in malice and envy, hatefull,
and hating one another; as if the Apostle
should

Reas. 3.

Tit. 3. 2, 3.

should have said, I Paul, and thou Tim, we were sinful as wel as they, and did serve divers lusts as wel as they once, let us therefore be pitiful, and merciful, and compassionate towards them, this consideration wil greatly provoke us to commiserate poor sinful souls; the great reason why we pity them no more then we do, is because we do not cal to mind our own sinfulness, and what we were before conversion.

Reas. 4.

4. Another reason may be this, because the consideration of our former misery, will greatly abate pride in the hearts of converted men; this will be a great means to abate and keep under pride, and advance humility in the hearts of Gods people: Beloved, a good man naturally is apt to be proud, we are not proud of our sins, but of our graces; pride is apt to grow in the best mans heart, and therefore God would have us sometime look back upon what we were in our unconverted estate, that so that might abate the pride of our spirits: you have an excellent place for this in Ezek. 16. 3, 4, 5. compared with the last verse of that chapter. Sayes God there to Jerusalem, *Thy Birth and thy Nativity is of the land of Canaan; thy Father was an Amorite, and thy mother an Hittite; and as for thy Nativity, in the day that thou wast born, thy*

Ezek. 16.
3, 4, 5.

Navill was not cut, neither wert thou washed in water to supple thee, no eye pitied thee to do any of these unto thee, but thou wert cast out into the open field, to the loathing of thy person in the day that thou wast born; that thou maist remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord: They must remember their guilt and their shame when God is pacified towards them, and when God is reconciled to them; and so you have another place for the same purpose, in Ezek. 20. 43. And there shall you remember your wayes, and your doings, wherein you have been defiled, and you shal loath your selves in your sight, for al the evil that you have committed. I remember what Plutarch relates of one Agathocles, who was advanced from a potters son, a low, mean, and contemptible condition, to be King of Sicilie, this man when he might have been served every day in golden dishes, yet he would stil have his provisions brought in earthen dishes, because sayes he, I may remember what I was, and what I am, a potters son, that so I may not be too much lifted up and exalted: why, so do you remember what you were, your Father a potter, and you a poor miserable finfull creature, and this will abate the pride of your hearts.

Ezek. 20.
43.

Reas. 5.

5. And lastly, God will have us call to minde our former sinfulness, because this will make us more watchful and circumspect, that we do not run again into those sins that we were guilty of before conversion; God would not have us do it, to drive us into despair, or to question our evidences for heaven, but to make us humble and watchful, that we run not again into the same sins. Thou maist thus think with thy self, Before conversion, I spent my dayes in sin and wickednesse, and consumed my years in vanity and pleasures, in fulfilling the lusts of the flesh and of the mind; and the consideration of this, will lay an engagement upon thy soul, to walk more carefully, and prudently, and holily in time to come; this the Apostle makes use of, in Ephes. 5. 8. *You were sometimes darknesse (saith he) but now are you light in the Lord, walk therefore as children of the light; we should now hate and abhorre those sins that formerly we have delighted in.*

Ephes. 5. 8.

Use.

These are the reasons of the point; I shal only make one short use of it; which shal be of reprehension to those, that (notwithstanding it is the will of God, that men after conversion should call to minde the sin they were guilty of before conversion) do yet crosse this doctrine

Erre in their judgement, or practice.

1. This reproves those that do contradict this Doctrine in their judgement, and think that when once they are converted, they must never look back upon their former wretchedness, but only now live in Divine raptures, and revelations, and spirituall joyes, and comforts; for, 1. If Gods precept be warrantable, then this opinion is unwarrantable, for it tells us that we must remember what we were in our unconverted estate, that we were at that time without Christ, and without hope, and without God in the World.

2. Paul tells the *Ephesians*, that were an elected people, who were elected before the beginning of the world, that they must remember that they were dead in trespasses and finnes heretofore, though now they were quickened: and if Paul bids them call to minde their former sinfulness, then why should not we do it?

2. This reproves those that though they do not deny this Doctrine in judgement, yet do not make it their practise, to call to minde their former sins that they were guilty of before conversion: I dare warrant, that many of you can remember what you have done, and what debts have been owing you twenty years agoe, but

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but yet cannot call to minde what sins
 you have committed 20. yeares agoe; if
 may be some of you have been cheaters
 and swearers, adulterers and prophatters,
 and yet now you never think of it, but
 imagine all is well: I doe not know
 how to expresse what sad, dismall and
 deplorable condition thy poor soule is in,
 thou that dost never call to minde thy
 former sins: But thus much shall suffice
 for this first Doctrine.

SE-
 Now they were quickened: and if Paul
 testifies and witnesses that they were dead in
 must remember that they were dead in
 the beginning of the world, that they
 wicked people, who were created before
 of Paul is the beginning, that were an
 hope, and without God in the World,
 that time without Christ, and without
 our unconverted estate, that we were at
 that we were in

2. This reoves those that though
 they do not deny this Doctrine in judg-
 ment, yet do not make it their practice to
 call to minde their former sins that they
 were guilty of before conversion: I have
 written that many of you can remem-
 ber what you have done, and what debts
 have been owing you twenty yeares agoe.



SERMON, II.

EPHES. 2. 12.

That at that time ye were without Christ,—

WE come now to the body and bulk of the words, *That at that time ye were without Christ,* from whence note,

That every man during the time of his unregeneracy, is in a condition without Jesus Christ. Doct.

My Beloved, if I should tell you now that when you come home, you should have never a bit of bread to put in your mouths, that all your subsistence and livelihood should be taken away, that you should be heirs of never a foot of Land, and that you should have nothing at all to live upon, you would count this a hard case, but I tel you my Brethren, that to be without *Jesus Christ* is a far worse case, it is the saddest and miserablest thing in the world to be without *Jesus Christ*: when I tell you, that you are without *Christ*, I
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tell you the saddest News in the World ; but before I can bring home this Doctrine to you, there is one Objection and one Question, that I must spend a little time in answering, the Objection is this :

Object.

Ephes. 1. 4.

Object. How can it be said of these *Ephesians* here that were elected, that before their conversion they were *without Jesus Christ*, for they were *chosen of God in Christ before the world was made*, and therefore how can the Apostle say that when they were born they were *without Jesus Christ*, seeing they were *chosen in Christ before the beginning of the world*?

Ans.

I answer, That the same man in a different sense may be said both to be in *Christ* and out of *Christ*; it is true the Apostle sayes in the first, that they were *chosen in Christ before the world was*.

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1 If you respect the eternall decree and determination of God, so they were in *Christ*, for God did purpose to make Jesus Christ a Mediatour between God and man, by whose bloud they should be saved.

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2 Though they were in *Christ* in regard of Gods decree, yet they were without *Christ* in regard of the application of the bloud of *Christ* to their souls: for till a man hath Faith, he can make no application of the love of God to him, for he that hath not the spirit of *Christ*, he is none

none of his, though they were in Christ in regard of the eternall decree of God; yet they were without Christ in regard of the actuall application of the love of God to them; for they could not apply to their own souls that Christ did love them and own them as his children, till they were brought into a converted estate.

I come now to the question which I promised to resolve, which is this:

What it is to be without *Christ*.

I answer it concludes in it these three things; 1 To be without the saving knowledge of Christ; 2 To be without any actuall interest in Christ; and 3 to be without any spirituall communion with Christ.

Now if you ask me which of these is chiefly here meant, that these *Ephesians* were without; I answer the two former, for they were both without the true knowledge of Christ; and also without any actuall interest in Christ.

1. To be without Christ is to be without the saving knowledge of Jesus Christ: though a man during his unconverted estate, may gather together a great deal of notionall knowledge, yet the Scripture doth lay him under this condition, that he is a man without Christ. Now a man may be said to be without the knowledge of Christ in these 5 particulars.

Quest.
Ans.

1. 1 A man may have a *common* knowledge of Christ, and yet be without a spirituall knowledge of Christ, he may have a naturall knowledge by the works of God, by hearing, reading, or the like, and yet be without a spirituall knowledge, to know Christ in a spirituall manner.
2. 2 A man may have a *notionall*, and yet be without an *experimentall* knowledge of Christ; and hence it is that the Scripture expresseth the difference between the knowledge of the righteous and of the wicked man; the Lord plants wisdom in the secret parts of his children, but in the outward parts, in the head and in the brain of wicked men, God makes his Children to know Christ in the inward parts.
3. 3 An unregenerate man may have a *contemplative*, and yet be without an *affective* knowledge of Jesus Christ; wicked men may have a speculative knowledge of Christ; they may know Christ as a man knowes his neighbour, but now a beleever knowes Christ as a wife knowes her Husband, a beleever knows Christ and he loves Christ too, an unregenerate man he may have much light, but he has but little heat in his knowledge, he may grow much in a contemplative, but not in an affective knowledge, he knows what he should

should doe, but he will not doe what he knows. A wicked mans knowledge is like the Moon, it hath light with it but no heat, but a godly mans knowledge is like the Sun, that hath heat as well as light, a Beleever loves Christ as well as he knows him.

4 An unregenerate man he is without an *appropriating* knowledge of Christ, he doth not know Christ to be his Christ, there are none that do know Christ to be theirs but those that do belong to Christ, now in this sense, a man may be a great knowing man, and yet not know Jesus Christ.

5 And lastly, an unregenerate man, he is without a *practicall* knowledge of Jesus Christ; they know much but do but little, as in *Tit. 1. 16.* *In their words they professe to know him, but in their works they deny him,* though they know God, yet they glorifie him not as God, they know many things, but will do nothing: Now put all these together, wherein an unregenerate man is without the knowledge of Christ, he is without a *spiritual*, and *experimentall* knowledg, without an *affective*, and *apprehensive* knowledg, & without an *appropriating* and *practicall* knowledge of Christ.

2 To be without Christ implies not only to be without a saving knowledge of Christ, but also to be without an

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Tit. 1. 16.

2.

Doctr.

actuall interest in Christ, that at that time you were without Christ, that is, during the time of your unconverted estate, you were without any reall actuall interest in Christ; from whence observe,

That every man during the time of his unregeneracy, is without any actuall interest in Christ.

In the handling of this point, I shall onely do these three things.

1 I shall shew you the properties of a man without Christ;

2 I shall shew you the characters of a man without Christ; And

3 I shall shew you the misery of a man without Christ: and then come to the Uses.

I.
Eight properties of
a man
without
Christ.

1 I shall shew you the properties of a man without Christ: and in treating of this subject, I wish from my soul that if I cannot allure you, yet that I might affright you, and throughly awaken you, to see the Indispensable need that you have of getting an interest in Jesus Christ; and here I shall discover to you eight particular properties of a man without Christ.

1 Every man without Jesus Christ he is a *base* man.

2 He is a *bondman*:

3 He is a *leggerly* man:

4 He is a *blinde* man:

- 5 He is a *deformed* man :
- 6 He is a *disconsolate* man :
- 7 He is a *dead* man ; and
- 8 He is a *damn'd* man.

These are the eight properties of a man without *Jesus Christ* : 1 Every man without *Jesus Christ* is a base man ; though thou art born of the blood of Nobles, and though thou art of the off-spring of Princes, yet if thou hast not the Royall blood of *Jesus Christ* running in thy veins, thou art a *base man*. In *Dan.* 11. 21. and in *Psal.* 15. 4. in both those places you read of vile persons ; such is every man without *Christ* : and he must needs be so, because it is only *Christ* that can take off that baseness wherein every one is by nature ; as in *Esa.* 43. 4. sayes God, *Since thou wer't precious in mine eyes , thou becamest honourable*, and in 1 *Pet.* 2. 7. *Unto you which believe Christ is precious*, it is *Jesus Christ*, that puts a Diamond of honour and glory upon men, they are all base men that are out of *Jesus Christ*, and that in these three respects :

- 1 They come from a base originall ;
- 2 They commit base actions ; And
- 3 They aime at base ends.

For the 1. every man that is out of *Christ* he comes from a base originall, he hath not his origination from the *Spirit*, but from the *Flesh*, he proceeds not from God

I.

I.

who is the *Father of Lights*, but from the *Devill* who is the *Prince of Darknesse*.

2. He is base because he commits base actions, all the actions and services of a *Christlesse* man, at the best are but as *filthy rags*, and dead works. A man in his unconverted estate, he is the slave and drudge of the *Devill*, a worker of wickednesse, still fulfilling the desires of the flesh and of the minde, being given over to vile affections.

3. He is a base man without *Christ*, because he aims at base ends in whatsoever he does; and that two wayes, 1 In this world he aims at base ends in his hearing, reading, praying, and profession of Religion, he mindes himself and his own ends in all: And 2 all his actions tend to base ends in another world; as the actions of a man in *Christ* tend to Salvation, so the actions of a *Christlesse* man tend to damnation.

2. A man without *Christ* is not only a base man, but a *bondman*; this *Christ* tels us of in *John 8. 36*. *If the Son make you free, then are you free indeed*, intimating, that if you have an interest in *Christ* to free you from the slavery of sin and Satan, you are slaves indeed: this bondage and slavery likewise consists in three particulars: 1 they are slaves to sin; 2 to the *Devill*; and 3 to the Law.

1 Every Christlesse man he is a slave to sin; in *Joh. 8. 34.* sayes Christ there, Verily I say unto you, whosoever committeth sin, is the servant of sin, and in *2 Pet. 2. 19.* While they promise them liberty, the themselves are servants of corruption, for of whom a man is overcome, of the same he is brought in bondage. Every man by nature is a slave to his lusts, and a slave to sin, and to the creatures; God made man Lord over all the creatures, but man hath made himself servant to all the creatures.

2 He is not only in bondage and slavery to sin, but to the devill too, as in *2 Tim. 2.* the two last verses, sayes the Apostle, in meeknesse instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth, that they may recover themselves out of the snare of the Devill, who are taken captive by him at his will.

3 He is in bondage to the Law, that is, he does nothing in obedience to the Law; and this is the great misery of a man without Christ, he is bound to keep the whole Law of God: there is a very strange expression in *Rev. 18. 13.* Saint John tels there that all those that did worship the Beast, shall cry woe and alas, for Babylon is fallen, and shall cry for the slaves and souls of men: all wicked men are slaves to Antichrist, to sin and to the Law, and this is

1.
Joh. 8. 34.

2 *Pet. 2. 19.*

2.
2 Tim. 2.

3.
Rev. 18. 13.

is the great misery of an unregenerate man.

3. 3 Thou art not only a base and a bond man, but a *beggerly* man too without *Jesus Christ*; for all the treasures of grace and mercy are hid and locked up in *Christ* as in a common Magazine or Storehouse: Col. 2. 3. *In him are hid all the treasures of wisdom and knowledge*; if you are out of *Christ* you have nothing, as Rev. 4. 17. *Thou sayest thou art rich and increasest in goods, and hast need of nothing, and knowest not that thou art poor, and wretched, and miserable, and blind, and naked*; you will grant that he is a poor and *beggerly* man, that wants these four things, meat for his belly, cloathes for his back, money for his purse, and a house to put his head in, why in all these respects every man that is out of *Christ* is a *beggerly* man.

Rev. 4. 17.

- I. 1 A *beggerly* man is one that hath no meat to put in his belly, and all you that have no interest in *Jesus Christ* are *beggerly*, in this regard, because you do not feed upon that *bread of life*, nor drink of that *water of life*, the Lord *Christ*, whose *flesh is meat* indeed, and whose *bloud is drink* indeed, without which your soules will starve for hunger.

Job. 6. 55.

2. 2 You will say he is a poor man, that hath no cloathes to put on his back: thus every man out of *Christ* is not only poor but

but naked; Rev. 3. 17. *Thou knewest not that thou wer't poor and miserable, and blinde and naked, that man that is not cloathed with the long Robes of Cerists righteousness, he is a naked man and expoied to the wrath and vengeance of Almighty God, those men have only a cloak to cover their sinfull nakednesse and shame, that are cloathed with the robes of Christs righteousness. It is said of Jacob, that he obtained the blessing from his Father by being clad in the garments of his eldest brother, and so are we only blessed by God our Father, as we are cloathed with the robes of our elder brother Jesus Christ.*

Gen. 27.

3. That man is a beggerly man that hath no money in his purse; why so, though your purses be full of Gold, yet if your hearts be not full of Grace, you are very beggerly men, Luk. 16. 11. Grace is only the true riches; all the durable riches are bound up in Christ.

3.

4. And lastly, he is a beggerly man, that hath not a house to put his head in, that is destitute of a house to lodge in, and a bed to lie on; why so, thou that hast no interest in Christ, when thy dayes are expired and death comes, thou knowest not what to do, nor whither to go, thou canst not say with the godly man that when death takes thee hence thou shalt be

4.

be received into everlasting habitations, you cannot say that *Christ* is gone before to prepare a place for thee in heaven: So that in these four particulars you see, that a *Christlesse* man is a very beggerly man, having neither food for his body, nor cloathes for his back, nor money in his purse, nor a house to put his head in, unlesse it be in a dungeon of darknesse, with Devils and damned spirits.

4.
Rev. 3. 17. 4. Another property of a man without *Christ* is, that he is a blinde man: Rev. 3. 17. and knewest not that thou art wretched, and miserable, and poor, and blinde, and naked and hence it is, that wicked men during their unregeneracy are called *darknesse*, in Ephes. 5. 8. You were sometime *darknesse*, but now are you like in the Lord, walk as children of the light: So light is come into the world, and yet men love *darknesse* rather than light, because their deeds are evil. *Jesus Christ* is to the soul that which the son is to the earth, take away the Sun from the earth, and it is nothing but a dungeon of *darknesse*: so take away *Christ* from the Soul and it is nothing but a dungeon of the Devill; though there be a *Christ* in the world, yet if the heart be stout, and *Jesus Christ* be not in thee, thou art in a state of *darknesse* and blindness.

5. 5 Every man without *Christ*, is a deformed man, as you may read in
Ezek.

Ezek. 16. 3, 4, 5, 6, 8, 11, and 14. verses, Thus saith the Lord God, thy Nativity is in the land of Canaan, thy Father was an Amorite, &c. and in the 6. vers. When I passed by thee, and saw thee polluted in thine own blood, I said unto thee (when thou wast in thy blood) Live, yea I said unto thee when thou wast in thy blood, Live; when a poor childe lies weltring in its blood, not swaddled, nor washed, nor looked after, what a sad condition is it in? and thus were you sayes God; but then read on in the 7. verse, I have caused thee to multiply as the bud of the Field, and thou hast encreased and waxen great, &c. and so again in the 14. verse, Thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness that I had put upon thee, saith the Lord, Intimating that before Christ looks upon a soul, he lies weltring in his own blood, and not able to help himself, but when he becomes comely through Christs comeliness that is cast upon him; if you want Christ, you want your best ornament: a man without Christ is like a body full of sores and botches, he is like a dark house without light, and like a body without a head, and such a man must needs be a deformed man.

6. Another property of a Christlesse man is that he is a disconsolate man, Christ is the only spring of comfort, and the fountain of all joy and consolation, take

Ezek. 16.
3, 4, &c.

6.

take away *Christ* from the Soul, and it is all one, as if you did take away the Sun from the firmament; if a man hath all the blessings in the world, yet if he want *Christ*, he wants that which should sweeten all the rest of his comforts. In *Exod. 15. 23. 25.* you read there of the waters of *Marah*, they were so bitter, that none could drink of them, but then the Lord shewed *Moses* a tree, which when he had cast into the waters, the waters were made sweet; why *Jesus Christ* he is this tree, that sweetens the bitterness of any outward affliction, and he can make all thy sorrows to flee away; there is nothing in the world that sweetens the comforts, and gives us joy, in the possession of the things of this world, more then the having an interest in *Jesus Christ*: it is not (Beloved) the having of much of the creature in your house; but the having of *Christ* in your hearts, that makes you live comfortably: all the bread you eat will be but bread of sorrow, if you do not feed upon the body of *Jesus Christ*, and all your drink will be but wine of affliction, if you do not drink of the blood of *Jesus Christ*: without an interest in *Christ*, all your comforts are but crosses, and all your mercies are but miseries, as in *Job 20. 22.* In the fulnesse of his sufficiency he shall be in straits, though you have abundance of the

the things of this life, though you have more then enough, yet if you have not an interest in *Christ*, you have nothing.

7. Another property of a man out of *Christ* is, that he is a *dead* man. You know that common place in *1 Job. 5. 12. He that hath the Son he hath life, and he that hath not the Son he hath not life,* hence we read in *Eph. 2. 1. that unregenerate men are dead in trespasses and sins;* and the reason is, because that *Christ* is a Beleevers life: *Col. 3. 3. Our life is hid with Christ in God,* take away *Christ* from a man and you take away his life, and take away life from a man and he is a dead lump of flesh; unregenerate men are termed strangers to the life of godlinesse, and therefore must needs be dead in their sins; though they do enjoy the life of a man, yet if the life that he lives be not by the Faith of the Son of God, he is spiritually dead: As for example, you know a dead man he feels nothing, do what you will to him, he does not feel it; so a man that is spiritually dead, he does not feel the weight of his sins, though they are a heavie burden pressing him down into the pit of Hell, he is a stranger to the life of godlinesse, and past feeling, given over to a reprobate sense, so that he feels not the weight and burden of all his sins.

2. A dead man he hath a title to nothing

7.

Ioh. 5. 12.

Ephes. 2. 1.

Col. 3. 3.

I.

2.

thing here in this life, though he were never so rich, yet he loseth his title to all, and his riches goes from him to another; why so, being spiritually dead, you can lay claim to nothing, neither to grace, nor mercy, heaven or happinesse by *Jesus Christ*.

3.

3. A dead man is still rotting and returning to the dust from whence he came; and so a man that is spiritually dead he falls from iniquity to iniquity, and from one sinne to another, till at last he drops down into Hell fire.

8.

Ioh. 3. 18.

8. The last property of a *Christlesse* man is, that he is a damned man, if he live and dye without *Christ* hee is a damned man. So *Joh. 3. 18. He that beleeueth not, he is condemned already*, he is as surely damn'd as if he were in hell already, he that is without *Jesus Christ*, must needs goe without Heaven, for Heaven and Glory and happinesse are entailed upon him; Heaven is given to none, but those that are heirs together with *Christ*, and therefore you that are without *Christ* must needs be without heaven, and consequently without happinesse and salvation, and therefore must needs be damn'd. So that you see in these eight particular properties, in what a sad and miserable condition every *Christlesse* man is in, and oh! that what

what has been now declared concerning
the wretchednesse of a Christleffe man,
might provoke every soul of you to a
holy eagernesse and earnestnesse of spirit,
above all your gettings to labour to get
Jesus Christ.

D

SER.



SERMON, III.

EPHES. 2. 12.

That at that time ye were without Christ,——

II.



E come now to the 2. Question, which I promised you to resolve.

Quest. *What are the Characters of a Man without Jesus Christ.*

Seven
Chara-
cters of a
man with-
out Christ

1.

Rom 8.9.

This Query is very necessary, because hereby we may know, whether we are the men that are without Jesus Christ or no; now I shall reduce these characters of a *Christlesse* man into these seven heads, and go over them very briefly.

1. That man that is without the Spirit of Christ, he is without any reall actual interest in Christ: this the Apostle layes down to us in so many expresse terms in Rom. 8.9. *If any man hath not the Spirit of Christ, he is none of his: Christ and the Spirit are inseparable companions; have*

have the one, and you enjoy the other ; want the ~~one~~, and you are without the other ; And here (Beloved) to apply this more particularly, you are without any interest in Christ, if you are without the Spirit of Christ in the threefold operation of it.

1. If you are without the *enlightning* work of the Spirit, to teach your minds to know Christ.

1.

2. If you are without the *inclining* work of the Spirit, to draw your hearts to love Christ ; And

2.

3. If you are without the *constraining* work of the Spirit, to impower your wils to obey Christ.

3.

If you are thus without the Spirit of Christ, in these three particulars, you can lay no just claim, to any interest in Jesus Christ. With what face therefore can any of you lay claim to Christs person, that are not guided by his Spirit, but are led by the corrupt dictates of your own hearts, and follow the desires of the flesh and of the minde? you that are thus, can lay no claim to Jesus Christ, for whosoever hath not the Spirit of Christ, he is none of his: this is the first character.

2. He that is without any saving power, derived from Jesus Christ, enabling him to mortifie his bosome lusts, that man is without Jesus Christ, as in *Gal. 5. 24.*

2.

Gal. 5. 24.

X

Dan. 7. 12.

the Apostle tels us there, that *they that are Christs, have crucified the flesh with the affections and lusts*, thereby intimating, that they that have not crucified the flesh with the affections and lusts thereof, have no interest in the Lord Jesus Christ: when Christ came in the flesh, we crucified him, but if ever Christ comes into thy soul, he will crucifie thee; they that are Christs, they do crucifie the flesh: Christ will be avenged on thy sins, and crucifie thy lusts, and kill thy corruptions, when he comes into thy soul. But here (beloved) I do not mean a totall subduing of sin, as if every lust and corruption should be quite subdued; but only thus far, to give a deadly blow to sin, that sin shall not reign nor bear sway in thy soul as it hath done formerly: sin in the heart of one that is in Christ, shall be like those Monarchs spoken of in *Dan. 7. 12.* it is said *their Dominions shall be taken away, but their lives shall be prolonged for a little season*; just so it is with sin in the heart of a beleever, the *dominion* of sin is taken away, but the *life and being* of it is preserved for a little season: there shall be some remainders of sin still, in the best of Gods servants, but sin shall not *reign* in their mortall bodies, and therefore you that never had any power to mortifie your sins, that never had any bridle of restraint to any of your lusts

lusts, lay no claim to *Jesus Christ*, for they that are his have crucified the flesh with the lusts thereof. I might here make use of a story (that I have often told you of) in the History of *Scotland*, there is mention made of an Island, situate in the midst of the Sea, between *Scotland*, and *Ireland*, and there was a great controversie between the two Nations, to which of the Kingdomes this Island did belong, and a great Polititian to decide the controversie, commands a great company of Toads and Frogs to be gathered together, and put into the Island, and if those venomous and unclean beasts should live there, then the Island belonged to *Scotland*, but if they died, then it belonged to *Ireland*, for no unclean creature does inhabit there: just so it is with us; there is a great controversie between Christ and the Devill, to which thy soul does belong, why now if poisonous lusts, & venomous sins, can live and thrive in thy soul, then you belong to the Devil; but if these lusts and sins dy in your soul, then you belong to *Jesus Christ*.

3. Another Character is this, that man that is without unfeigned love to the person of Christ, that man is without any interest in Christ; for every one that hath Christ loves him; and every one that hath him not, loves him not: *1 Cor. 16. 2.* If any man loves not the Lord Christ, let him be ac-

Gal. 5. 24.

3.

curfed, he that does not love Christ, hath no interest in Christ, and shall be accursed when Christ shall come to judgement.

Object.

Object. But some will be ready to say, if this be so, that the not loving of Christ, be an argument of the not having of Christ, wby then I think I am well enough, for I do love Christ with all my heart.

Answ.

Iob. 14. 24.

Answ. I will tell thee in the very words of Christ, who it is that loves him:

Iob. 14. 24. He that loveth me not, keepeth not my sayings; does not thy conscience tell thee O man, that thou dost not care for any command of Jesus Christ? let him command what he will, you will do what you list; you see here Christ tels thee plainly, that he that loveth him not, keepeth not his sayings; I beseech you therefore in the fear of God, take heed of deceiving your own souls, in thinking you love Christ, when there is no such matter, but labour to love him in truth, and evidence your love to him, by keeping of his Commandments.

4.

4. That man that is without any saving knowledge of Christ, is without any actual interest in Christ, there is no man that hath Christ but knows Christ; (Mistake me not) I do not say that every man that hath Christ knows he hath him, for a man

may

may have Christ, and yet not know of it, for the present; but this I say, he that hath an interest in Christ, whosoever he be, he must know Christ in part, *Joh. 8. 54, 55.* You say that God is your God, and yet you have not known him, 'tis a very strange place, you say that God and salvation by him, and all is yours, and yet you have not known him. (Oh my Beloved) you say you have Christ, and yet you have not known Christ, he himself will convince you at the last day, of laying a false claim to him, read *Joh. 1. 12.* compared with the 24. and 26. verses.

Joh. 8. 54. 55.

Now when I tell you that a man without the knowledge of Christ, is without any interest in Christ, I do not say, that those are without Christ, that have not so great a measure of knowledge as other men have; but when you are without the knowledge of Christ, accompanied with these two circumstances, then I can safely pronounce you to be a Christlesse man:

Joh. 8. 12.

1. If you be without the knowledge of Christ, and yet sit down contented in your ignorance, neither desiring, nor labouring after the knowledge of him, then I may safely say, that for the present thou art without Jesus Christ, if you are like those spoken of in *2 Pet. 3. 5.* For this they are willingly ignorant of, that by the word of God

1.

2 Pet. 3. 5.

God

Job 21. 14.

God, the heavens were of old, and the earth standing out of the water, and in the water : or like those in Job 2. 14. that say unto God; Depart from us : for we desire not the knowledge of thy wayes : if you are such as these, I can safely pronounce you to be Christlesse men.

2.

Psal. 82. 5.

2. Not only when you are contentedly ignorant, but likewise when with obscurity in your Judgements, you adde obstinacy in your wils; when thou art an ignorant, and dost not know, and wilt not know, that hast not learned, and yet will not learn, but art like those spoken of in Psal. 82. 5. *They know not, neither will they understand*, he does not say, *they know not*, neither do they, but *neither will they understand*; a godly man may have the former of these : although you be very ignorant, yet if you desire to know, you may have an interest in Christ; but I am bold to say (in case you are ignorant and yet sit down contentedly and do not care to know more, and obstinately and will not learn more) that you have no interest in Christ, and therefore keep off your hands from Christ, lay no claim to him, for you have nothing to do with him, he is none of yours.

5.

5. Another Character is this, that man that is without a hearing ear to the voice of Christ, and an obedient heart to the

mands of Christ, that man hath no interest in Christ: I shall give you two plain texts of Scripture to prove this, one is in *Joh. 8. 47.* *He that is of God heareth Gods word; you therefore hear them not, because you are not of God; they that are of God, hear his Word; those that belong to Christ, and have an interest in him, hear his Word, not only with the ear, but with the heart, and so in 1 Joh. 1. 6. sayes the Apostle, We are of God, he that is of God, heareth us; he that is not of God, heareth not us; hereby know we the spirit of truth and the spirit of error: and therefore thou obstinate and stout hearted wretch, that canst lie like a flint under the Word of God, and suffer no command to make impression upon thy spirit; verily thou canst lay no just claim to Jesus Christ.*

Joh. 8. 47.

6. That man that uses greater industry, and takes greater complacency in the acting and committing of sin, then ever he did in the exercise of any grace or the performance of any duty, that man is without Jesus Christ. You have an excellent place for this purpose in *Joh. 3. 8. 10.* *He that committeth sin, is of the Devill, he doth not say, he that does sin, is of the Devill, but he that commits sin with delight, that makes a trade of sin, he is of the Devill, and so on in the 10. ver. In this the children of God are manifest, and the children of the Devill;*

6.

vill; whoſoever doth not righteousneſſe, is not of God, he does not belong to God, he that does not righteousneſſe with delight, and complacency, with joy and induſtry: as he that doth commit ſin, that is, act it with delight, and makes a trade of it, is of the Devill, ſo he that does not do righteousneſſe, that is, with delight, and joy, and chearfulneſſe, that man is not of Chriſt: you then that can ſin with delight, but perform holy duties with a flat, and dead, and dull ſpirit, you that never took ſo much delight to ſanctifie the Sabbath, as you have done in prophaning of it, you that never took ſo much delight, in the performing of duties to God, as you have done in ſinning againſt God, lay off hands from Jeſus Chriſt if your hearts be full of ſin, you can have no intereſt in him; In Joh. 9. 16. ſome of the Pharifees ſaid, this man is not of God, becauſe he keepeth not the Sabbath: This had been a very good argument, had it been well applyed, had Chriſt indeed not kept the Sabbath: if it may be truly ſaid of you, that thou doſt not make conſcience of keeping of the Sabbath, or of performing any holy duties, I can truly ſay of you, that you are not of God: now then examine your ſelves by this argument, whether you are of God or no; if you do prophane the Sabbath day, and make no conſcience of

Ioh. 9. 16.

of performing holy duties, nor of sinning against God; this shews that you are not of God; that man that acts sin with more delight then he performs holy duties, hath no interest in Christ, as in 1 Job. 5. 18. *Hee that is born of God sinneth not, that is, he doth not commit it with that delight and complacency as wicked men do; but he that belongs to God, he keepeth himself pure, and that wicked one toucheth him not; that is, not so, as to make him commit sin in the former sense, but he keepeth himself, he will not give himself to commit sin with that cheerfulness as wicked men do; and therefore saith the Apostle, we know that we are of God, and the whole world lyeth in wickednesse.*

1 Joh. 5.
18.

1 Joh. 5. 19

7. The last Character is this, that man is without any interest in Christ that backslides from the wayes of Christ, both in judgement, and in practise: (Beloved) when a man shall backslide from the truth of Christ in judgement, and from the exercises of holy duties in practise, when he backslides both these wayes, he is not in Jesus Christ: 2 Job. v. 9. *Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God, but he that abideth in the Doctrine of Christ, he hath both the Father and the Son; that man that sins both in judgement and in practise, he is not of God; but he that abides in the truth of God both*

7.

2 Joh. v. 9.

both in judgement and in practise, he hath both the Father and the Son.

Oh therefore I beseech you in the fear of God, look about you, to see whether you are the men that have a reall actual interest in Christ or no. Are you such men as are without the spirit of Christ? or are you without a saving power derived from Christ, enabling you to mortifie your bosome lusts? Are you without an unfeigned love to the person of *Christ*, or without a true and saving knowledg of Christ? Are you contentedly ignorant of Christ, and care not to know more? or are you obstinately ignorant, and wil not learn more? Are you without a hearing ear, and an obedient heart to the Word of Christ? Do you take greater industry, and complacency in the committing of sin, then ever you did in the performance of any holy duty? Or do you backslide from the wayes of Christ both in judgement, and in practise? If there be a concurrence of these seaven Characters in you, then conclude that you have no interest at all in Christ, conclude then that at this time you are without Jesus Christ. Thus now I have done with the second question which I promised you to answer I shall now spend a little time in winding up what I have said in a practicall Use, and then come to the third Question.

And

And in the application of this I shall direct my speech to two sorts of people :
1. To those that are plunged into a spirituall delusion, to say they have an interest in Christ when they have not. 2. To those that say they have not an interest in Christ when they have.

1. To you that say you have an interest in Christ, when you have not ; give me leave to propound these 3 or 4 questions to you: first let me ask this question, Were you ever without Christ, yea or no? If you answer no, then let me tell you thus much, that that man that sayes he had Christ ever, I may safely say he had Christ never : thou that dost say that thou hadst Christ ever since thou wert born, I can safely say that thou hadst Christ never since thou wert born, for every man is born a Christlesse man.

2. Thou that sayest thou hast an interest in Christ, let me ask you this question, How came you by your interest in Christ? Do you think that Christ fel from heaven, into your bosome whether you would or no? How came you by Christ then? Did you ever make a powerfull prayer unto God for him? Did you ever sigh, and sob, and cry mightily unto God for him? Did you ever see your misery without him? and beg the Father earnestly for him? for God is not prodigall of his

Use 1.

1.

2.

his son to give him to those that never ask him.

3.

3. Let me ask you this question, Did you ever see an absolute necessity in your own souls, of getting an interest in Jesus Christ? were you ever sensible of the want of Christ, and of the worth of Christ, of the need you have of Christ, and in what a sad, and miserable, and deplorable, and damnable condition you are in without Christ? if you are not sensible of this, you are to this day without Jesus Christ.

4.

2 Cor. 5.
17.

4. Let me ask you this question, How can you evidence that you have an interest in Christ, by your walking? what saith the Apostle in 2 Cor. 5. 17. *If any man be in Christ, he is a new creature, old things are passed away, and all things are become new; are you new creatures? are all your old sins passed away? the Apostle tells you, that they that are Christs, have crucified the flesh with the affections and lusts: why now, hast thou killed any lust in thy heart, or rather do not every lust reign in thee, with as much power as ever they did? If it be so, then surely you have no interest in Christ at all.*

Use 2.

Thus much for the first sort of people, those that are plunged into a spirituall delusion, we come now to the second sort of people, those that are doubting, and perplexed souls, that say they have not an interest

interest in Christ when they have; those which say they are without Christ, when indeed they are not, as there are many such people in the world: now to such as these I have two or three words of consolation. 1. Let me speak this for your comfort, it is a very ordinary thing with the people of God, to passe very hard and uncharitable sentences upon their own souls, and to run upon very sad mistakes in reference to their own salvation. A childe of God he sees so many lusts in his own heart, and so many sins within him, that he can scarce have a charitable thought of his own soul, as *David* when he said, *The Lord had forsaken him, and cast him off for ever*: godly men are very apt to passe very harsh censures upon their own souls.

1.

2. Let me tell you this for your comfort, you may have Christ, and yet not know that you have him; it may be with you as it was with *Mary Magdalen* when she was talking to Christ face to face, yet sayes she, *they have taken away my Lord, and I know not where they have laid him*; so you may have an interest in Christ, & yet not know of it; in *Joh. 14.4.* Christ told his Disciples there, sayes he, *Whither I go you know, and the way you know*, *Thomas saith unto him, Lord we know not whither thou goest, therefore how can we know the way?* Now the

2.

Joh. 20.13

Joh. 14.4.

the reason why they did not know, as *Augustine* well observes, was because they did not know their own thoughts, they thought they did not know, but yet Christ he knew that they did know. It is with a beleever sometimes as it was with *Benjamin*, the cup was in his sack, and yet he did not know of it: now *Benjamin* was the beloved of *Joseph*, so you may be the beloved ones of Christ, and yet not know of it.

3.

3. To you that think you are without Christ, when you are not, let me tell thee this for thy comfort, though the having of Christ, be indispensably necessary for the bringing of our souls to heaven, yet the knowing that we have Christ is not so much necessary. As it is with a man asleep in a ship, the ship may bring him home safe to the harbour, and yet he not know of it? so Christ may bring us through a sea of boisterous afflictions and temptations to heaven, our haven of rest, and yet we not know of it, till we come there.

4. —

4. Let me tell you this likewise for your comfort, though you do not know that Christ is yours, yet Christ doth know that you are his: wil you count your child an unhappy childe because he does not know that you are his father? 'tis no matter though the childe does not know that you

you are his father, so long as you know
that he is your childe; so it is no great
matter though you doe not know, that
Christ is yours, so long as Christ knowes
that you are his, for the foundation of the
Lord standeth sure, the Lord knows who are his.
Thus now beloved I have done with this
use that belongs to this examination, both
for those that say they have Christ, when
they have not; and also for those that say
they have not Christ when they have.

2 Tim. 2.
19.

E SER-



SERMON, IV.

EPHES. 2. 12.

That at that time ye were without Christ,—

III.



Come now to the 3. Query which I promised to handle, which is this; to shew the misery and sad condition of a man without an interest in Jesus Christ: and oh that I could speak it, & you hear it, with a bleeding heart, to see in what a dismall, and doleful, and deplorable condition every poor soul in the world without Christ is plunged into: I shall reduce all that I have to say, touching this particular, under these two heads, to shew you 1. Positively, what he undergoes: and 2. Privatively, what he wants: I shall run over them briefly.

I.

1. For the Positive part, the misery of a man out of Christ, lies in these three particulars: there are these three great evils, that every man out of Jesus Christ lies under.

I. A

1. A man out of Christ is surrounded and compassed about with misery, which way soever he turns himselfe, and to illustrate this the more fully, I shall heere lay you down 8. particulars, wherein a Christlesse man is compassed about with miseries on all sides; Thou art surrounded with misery, Oh Christlesse man, if thou lookest either outward, or inward; upward or downward; forward, or backward; on thy right hand, or on thy left; nothing but miseries accompany thee.

1.

1. If thou lookest *outward*, all the creatures are armed against thee; and hence it is so often exprest in Scripture, that the *Beast shall be at war with the wicked*, but *at peace with the godly*: all the creatures are against thee to avenge their Masters quarrell.

1.

2. Look *within* thee, and there you shall finde a galling, an accusing, and a condemning conscience, haling thee to the judgement seat, and witnessing against thee, thy conscience shall be like a thousand witnesses, to witnesse against thee, and to register and enroll all thy sins till the day of judgement.

2.

3. Look *upwards* into the heavens, and there is nothing but an angry God, a severe Judge; that hath a flame of fire, a furbished sword, and a sharp arrow, and all against thee, as in *Rom. 1. 18*. The wrath of God is revealed from heaven, against all

3.

ungodlinesse and unrighteousnesse of men; that hold the truth in unrighteousnesse.

4.

4. If you look *downwards*, there is death ready to receive you, which is but as a back-door to let you into hell, and if you look lower, there is nothing but a dungeon of darknesse, where infernall spirits are reserved in chains of darknesse, to the judgement of the great day. Which way soever a Christlesse man looks there are nothing but miseries accompany him; if he looks outward, there the creatures are against him; if he looks inward, there is a galled, and accusing conscience ready to accuse him; if he looke above him, there is an angry God against him; if he look below him, there is the Devill ready to receive him: a Christlesse man is in a most sad and dolefull condition, as I might exemplifie by this familiar similitude; Suppose a man were falling into a great and dark dungeon, wherein there were nothing but Toads and Serpents, and all manner of venemous beasts, and as he were falling in, should catch hold of a twig of a tree that might grow over the mouth of the dungeon; and then suppose a lean beast should come and begin to gnaw and bite off that twig, what a miserable case will that poor man be in? why just so it is with thee oh Christlesse man,

man, thy life is this twig, and death is the lean beast that is biting off this twig of life, and then thou fallest down into a dungeon of darknesse, there is nothing but the twig of life between thee and hell.

5. If you look *before* you, there is nothing but misery likewise approaching thee; and these are the snares and temptations the Devill layes in thy way to ensnare thee, and intice thee to sin; there is not a step thou treadest, nor any company thou goest into, but the Devill layes a trap to ensnare thee.

6. If you look *behinde* you, there is nothing but a huge heap of past sins unrepented of, unsatisfied for, and unpardoned, that are able to sink thee into the bottomlesse pit of hell, how then canst thou think of thy past sins but with a sad heart? how dreadfull is it to consider how many thousands of sins thou hast been guilty of, and yet never hast been humbled for them, nor never shed one penitentiall tear for them; the guilt of the least of them, being enough to plunge thee into hell for ever.

7. Look on thy *right hand*, and there are all the blessings of God, all thy fullnesse and prosperity; thy riches, and great estate, are all made a curse to thee: God gives a wicked man riches for his hurt,

Eccles. 5. 13. Prosperity shall kill the soul of the wicked: Oh Christlesse man thy riches and prosperity, are all instruments and means to further thy everlasting ruin and destruction.

8. Look on thy *left hand*, and there are all the miseries, and afflictions, and sufferings, and reproaches, and diseases, and sad accidents that you meet with, as so many forerunners of those unutterable, and intolerable, and unsupportable sufferings, which a Christlesse man shall undergoe to all eternity.

Oh then unhappy man that thou art, that hast not an interest in Jesus Christ! without thee, and within thee; above thee, and below thee; before thee, and behinde thee; on thy right hand, and on thy left, there are nothing but miseries accompanie thee on every side. Thus much for the first positive part, of the misery of a Christlesse man: it is a very sad point that I am now upon, and therefore I shall sweeten all in the close, with two or three words of consolation.

3.

But 2 (Beloved follow me now) Thou that art a Christlesse man or woman, thy misery in the positive part of it lies in this, there wil be nothing in the world so dismal and intolerable to thy soul, as the apprehensions of a God without Jesus Christ: God that is an amiable, and desirable,

fireable, and an universall good in Christ, yet out of Christ, this great God that is so good and rich in mercy, and free in grace, is cloathed with red, and Scarlet; you that are out of Christ, cannot look upon God, but with dreadfull apprehensions of him: you cannot look upon God, as a *God of mercy* to pardon you, but as an *angry Judge* ready to condemn you, not as a *friend* that seeks your welfare, but as an *enemy* that sets himself in battel array against you to ruin you: you cannot look upon him as the *Rock of Ages*, in the clifts whereof you may finde safety, but as a *burdensome stone*, the weight whereof will beat you down and grinde you to powder: you cannot look upon God as a *Refiners fire* to purge away your drosse, but as a *consuming fire* and everlastig burning to consume you to ashes; these, these are the awakening, and soul-affrightning apprehensions, which every poor soul that hath not an interest in Christ, must see, the apprehensions of God will be very dreadfull to you.

3. Your misery in the positive part of it, lies in this, that all the creatures and blessings you injoy in the world are a curse to you; for all blessings are given in and through Christ, there is no blessing given thee as a blessing, nor no mercy as a mercy, if Christ which is the mercy of all mercies be not given to thee: and here I shall

3.

shew you your misery in this particular, under these five heads.

1.

1. To have an estate is a blessing of God, but yet all the estate, and revenues, and substance which you have gotten, by the labour of your hands, and the sweat of your brows are all accursed to you, if you have not an interest in Jesus Christ, as in *Deut.* 28. 17, 18. *Cursed shalt thou be in the City, and cursed shalt thou be in the field; cursed shalt thou be in thy basket, and in thy store; cursed shalt thou be in the fruit of thy body, and of thy land, in the encrease of thy kine, and in the flocks of thy sheep; cursed shalt thou be when thou goest forth, and cursed when thou comest in: and so in Job 20. 15. He shall swallow down riches, but he shall vomit them up again: and in Eccles. 5. 13 sayes Solomon, There is a sore evill which I have seen under the Sun, namely riches kept for the owners thereof to their hurt.*

2.

2. You are cursed in your house likewise, as in *Job* 28. 15. *The terrors of God shall dwell in the tabernacles of the wicked, and brimstone shall be scattered throughout his habitation: and so in that place I quoted before, Deut. 28. 19.*

3.

3. He is cursed in his name, as in *Prov.* 16. 7. *The name of the wicked shall rot.*

4.

4. He is cursed in his calling, as in *Prov.* 21. 4. *The ploughing of the wicked is sin, and in Deut. 28. 20. The Lord shall send upon thee*

thee cursing, vexation, and rebuke, in all thou settest thy hand unto, for to doe.

5. He is cursed not only in his estate, in his house, in his Land, in his calling, but in his eating and drinking too; you have a strange expression for this in *Job. 20. 23.* When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him when he is eating; so in *Psal. 38. 30, 31.* While the meat was yet in their mouths, the wrath of the Lord came upon them.

5.

Thus then you see the positive part of mans misery out of Christ, what he undergoes: We come now to shew you the privative part of his misery, what hee wants; and here very much might be spoken in declaring the misery of a Christlesse man in the privative part of it, in those things which he wants in being without an interest in Christ; but I shall run over this briefly, and comprise all that I have to say to you under these six heads; and then come to the application: first then, are you without Christ? why then you are without strength, as in *Job. 25. 5.* Without me you can do nothing, saies Christ; nay Paul goes further in *2 Cor. 3.* 5. We are of our selves as of our selves, sayes he, not able to think a good thought, but all our sufficiency is from God: herein lies the misery of a man out of Christ, he is able to do nothing, he is like *Sampson* without his hair, he

II.

I.

Joh. 25. 5.

2 Cor. 3. 5.

he that before could break Iron bands like so many straws, now his strength was no more then another mans : (Beloved) you are very weak indeed; if you want Christ; in *Eesai. 45. 54.* it is said there, that *Christ is made unto a beleever, righteousness and strength*; now if you want Christ, you want *righteousnesse* by way of acceptance, and you want *strength* by way of assistance. But here to branch out this more particularly, I shall shew you in five particulars, wherein a man without Jesus Christ wants strength.

I.
Rom. 8.
26.

1. Every man out of Christ, wants strength to perform any duty, as in *Rom. 8. 26.* *We know not what to pray for, as we ought*, we are able to doe nothing that is spiritually good of our selves, all our duties and services, without the *righteousnesse* of Christ added to them, are but like so many ciphers, now you know put 1000. ciphers together, and they make no sum, but if one figure be prefixt to them, they make an innumerable number; why so all our duties of themselves are worth nothing, but then Christ being added to them, that puts an estimate upon them, and makes them of a considerable value and worth.

2.

2. You are without strength to exercise any grace; a dead man is as well able to stir, as a man without Christ is able

able to step one step heaven-ward ; if God should say, I will save thy soul and give thee heaven, couldst thou but perform one duty, or exercise one Grace, thou couldst not do it, and therefore Christ tels us in *Joh. 15.* *Unlesse you be in me, you can bring forth no fruit.*

3. Without Christ thou art without strength to subdue any lust ; Oh how unable art thou to keep under a predominant and a turbulent lust ! every sin will prevail and domineer in thy soul : in *Gal. 2. 20.* sayes Paul, *I have crucified sin, yet not I, but Christ that liveth in me :* the messenger of Satan, that was sent to buffet Paul, had prevailed over him, if Christ had not helped him ; you are not able to subdue any lust without Christ.

Gal. 2. 20.

4. You are without strength to resist any temptation ; in *Ephes. 6. 10.* Paul exhorts them there, to be strong in the Lord and in the power of his might, not in the power of their own might, for they were not able to stand of themselves by their own strength, but be strong in the Lord, and in the power of his might ; so David when he came to fight against great Goliath, had he gone out to meet him in his own strength, he had been overcome and devoured, but he went against him in the name, and in the strength of the Lord of hosts.

4.
Ephes. 6.
10.

5. A man without Christ is without strength,

5.

Phil. 2. 21.

strength, to bear or undergoe any afflictions, every affliction that is but like a feather, to one that is in Christ, will be like a lump of lead upon thee; a godly man if he hath any way withdrawn himself from Christs aid and assistance, a little affliction will smck him, for, *it is given us of God, not onely to do but to suffer for his sake, Phil. 2. 21.* Intimating, that unlesse God doth enable us to suffer, we are not able to bear up our spirits under any affliction. Thus then you see, that if you want an interest in Christ, you want strength in these five particulars, to perform any duty, to exercise any grace, to subdue any lust, to resist any temptation, or to bear any affliction; but

2.

2. If you are without Christ, you are not onely without strength, but without growth likewise; Jesus Christ is to the souls of men, what the warm beams of the Sun are to the earth, take away the influence of the warm beams of the Sun from the earth, and then all the grasse of the field, and every hearb and green thing will die and wither away presently: so Christ he is our *Sun of righteousness*, take away Christ from a man, and there wil no blossomes of grace bud forth in that mans heart: *Adams Rock* is a barren root, upon which no branch of grace will spring forth; you can never bring forth any fruit unto God, unlesse you be

be grafted not upon *Adams* Stock, but upon the Stock of the root of *Jesse*; a man during his unconverted estate, he is the Devils slave, and he never brings forth fruit, till he come to be in Christ; only in and through Christ, we are enabled to bring forth acceptable fruit unto God.

3. Without Christ, thou art likewise without worth, though thou art the son of a Noble, and of the off-spring of Princes, that canst lay claim to thousands and ten thousands *per annum*, yet without Christ thou art poor, and wretched, and miserable, and blinde, and naked, *Rev. 3.17.* For it is Christ alone that is the repository and storehouse of all wisdom and knowledge, and all the treasures of it are bound up in him.

3.

Rev. 3.17.

4. Without Christ you are without comfort: this is a deplorable misery, a man without Christ, is without comfort. As that would be an uncomfortable dwelling, where the Sun should not shine by day, nor the Moon by night: even so would thy soul be very disconsolate, if Christ did not shine in upon thy heart, the comforts of a child of God does either ebbe or flow, as Christ either comes to him, or goes from him.

4.

5. Without Christ thou art without liberty. *If the son make you free, then are you free indeed, Joh. 8.36.* And unlesse the Son make

5.

make you free, you are slaves indeed, slaves to sin, slaves to your lusts, slaves to the creatures, and slaves to the devill by whom you are taken captive at his will, you are never free men and women till the Son make you free.

6.

6. If thou art without Jesus Christ, thou art without beauty, thou art only like a carcase without life, or a body without a head; it is Christ only, that gives us beauty and comeliness. Ezek.

Ezek. 16.
14.

16. 14. *And thy renown went forth among the heathen for thy beauty, for it was perfect through my comeliness that I had put upon thee. saith the Lord God; if we have not the comeliness of Christ put upon us, we are not comely; you have a pretty passage in Luk. 2. 32. Christ is there called the glory of the children of Israel, Christ is the glory of the children of Israel that doe beleive in him; there is no glory, but a body full of sores and botches, in all those that are out of Christ.*

And thus now (Beloved) I have done with the Doctrinall part of this point, that every man, during the state of his unregeneracy, is without any actuall interest in Christ: we come now to the application, and here I might say to you as a learned Author was wont to say, when he had been handling any terrible subject, and treating upon Doctrines of

terroure,

terror, he would alwayes say in the
close, Oh godly man, this belongs not to
thee: so may I say to you, thou godly
soul, this appertains not to thee, the mise-
ry and sad condition of a man out of
Christ, belongs not to thee, thou doest
not now hear the sentence which shall be
passed upon thee, but thou dost now hear
the misery, that thou art freed from, and
redeemed from: The Use that I shall
make of this, shall be by way of consolati-
on, and the Lord uphold and comfort
the hearts of all you that can lay a just
claim to Jesus Christ. 1. Happy, Oh
thrice happy are you, that ever you were
born, that have an interest in Jesus
Christ, for though God be cloathed with
majesty great and terrible in himself, yet
you can look upon him, under apprehen-
sions of love and mercy, peace, goodnesse,
tendernesse, and kindnesse; you are to
look upon God not as an angry Judge to
condemn you, but as a Father of mercy to
comfort you; not as an adversary in bat-
tell array against you, but as a friend re-
conciled to you; not as a burdensome
stone, that may grind you to powder, but
as the rock of Ages, in the clifts whereof
you may finde safety: you are to look
upon God, not as a consuming fire to
burn you, but as a refiners fire to purge
away your drosse, and sin, and corruption;
it

Use.

I.

it is Christs blood only that quencheth the fire of Gods anger. So that now you may look upon God under all these apprehensions of love and mercy, peace, pardon, and reconciliation, &c. if you have an interest in Jesus Christ.

2.

2. Happy, yea thrice happy are you, in having an interest in Christ; for though you have nothing here in the world, yet you have all things: you have all things in having an interest in Christ that hath all things: you may say as Paul said of himself, 2 Cor. 6. 10. *As having nothing, and yet possessing all things;* though thou wantest many things here below, yet if thou hast an interest in Christ, thou hast all things. It may be thou mayest eat of the bread of affliction, and drink of the water of adversity, yet happy art thou, if withall thou canst but drink draughts of Christs blood, if Christ bids thee eat of his body, and drink of his blood, as in Cant. 5. 8. *Eat oh friends, drink yea drink abundantly oh my beloved.* Happy are you that are cloathed with the long white robes of Christs righteousness: though you have nothing here below, yet you have all things, in having Christ that hath all things, 1 Cor. 3. 22. *All is yours, and you are Christ.*

2 Cor. 6.
10.

Cant. 5. 8.

1 Cor. 3.
22.

Object.

Object. But here some may object and say, how can this be, how can it be said that

that

that a beleever hath all things, when many times he hath the least of the things of this world.

Answ. I answer, a beleever may be said to have all things, these four ways:

Answ.

1. He hath all things *equivalently*.
2. All things *conditionally*.
3. All things *finally*: And,
4. All things *inherently*.

1. A beleever hath all things *equivalently*, that is, in having Christ, he hath as good as if he had all things, he hath that which is of more worth, then if hee had all the World; that man is not accounted a rich man that hath much lumber and household-stuffe in his house, but he that hath many Jewels in his cabinet: why now Christ hee is the pearle of great price, the jewel of all jewels, in having Christ you have all things, in regard you have that which is more worth then all things.

1.

2. A beleever hath all things *conditionally*: if such a thing bee for thy good that thou desirest, thou shalt have it, bee it what it will be, as in *Psal. 84. 11.* The Lord will give grace and glory, and no good thing will hee withhold from those that live uprightly, hee hath all things *conditionally*.

2.

Psal. 84.

11.

3. A beleever hath every thing *finally*, that is, the Lord intended that every

3.

creature that he made, might be for his use, the sun, moon, and stars, and all the other creatures were made for them, nay and all the Angels in heaven were made to be ministering spirits to the heirs of salvation.

4.

4. All things are a beleevers *inheritiuely*, by way of right and inheritance: though he may not have all things in possession, yet he hath all things by way of reversion, hee hath a right and claim to every thing, *Psal.* 37. 11. *The meek shal inherit the earth.* But now it may be I speak to many a poore godly man or woman, and tell them all is theirs, when it may be they have not a penny to buy bread to put in their bellies: why yet beloved let me tell you, though you have nothing, yet you have Christ that is worth all things, though you want other things, yet you doe not want Christ: Beloved, you may want outward blessings, and yet not want Iesus Christ; you may want food to put in your mouthes, and yet not want the *bread of life*, the Lord *Iesus Christ* to feed upon; you may want clothes to cover your nakedness, and yet not want the long robes of *Christs righteousness* to cover your sinfull nakedness; you may want friends to comfort, help, and relieve you, and yet not want Christ to be your friend.

There is something yet behind, by way of Consolation, but I must defer that till another opportunity.

SER.



SERMON, V.

EPH 3. 2. 12.

That at that time ye were without
Christ, ———



E come now to lay down some
other things by way of com-
fort, to those that have an in-
terest in Christ: and oh that
you that are Citizens of Heaven
would read over your large Charter of
Mercies, that is sealed to you in the blood
of Christ, read over those many benefits,
and comforts that you have by Christ, that
none in the world enjoy, but you onely
that have an interest in him: I shall reduce
all that I have to say concerning this parti-
cular under these 7 heads: you that lay an
undoubted claim to Christ, you may lay
claim to this sevenfold benefit by him.

1. You that have an interest in Christ,
you have all things though you have no-
thing: this I touched upon before, you may
say with the Apostle, *as having nothing, yet
possessing all things*, though you may be with-

Seven be-
nefits
which the
faithfull
have by
Christ.

I.

1. Cor. 3.
2.

out wealth and riches and Olive yards, yet herein lies your comfort, you are not without Christ, and in having him you have all things though you have nothing, for all things are given you, in and through Christ by way of entaile, as in 1 Cor. 3.22. *All things are yours, and yee are Christs.*

1.

I shall a little explain this place to you; sayes the Apostle, *Whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all is yours, and you are Christs, and Christ is Gods:* *Whether Paul, or Apollos, or Cephas, (that is)* all the Ministers of Christ, if you have an interest in Christ, Christ hath given gifts to his Ministers for your sakes: so that you may lay claim to all the Ministers of Christ, *Paul is yours, and Apollos is yours, they are yours, because they are your lights, to guide you in the way to heaven, through the darke wilderness of this world; they are your Pastors, to feed you with knowledge and understanding, in the Mysteries of Salvation; they are your Shepherds, to gather you into the fold of Jesus Christ; they are your builders to hew and square and make you fit for Christs spirituall building; they are your contractors or the friends of the Bridegroom, to make up a compleat match between Christ and you; (I speak only in Scripture phrase)* they

they are your *Vine-dressers* to prune you, and make you fit to bring forth fruit unto God: Thus all the gifts of all the Ministers in the world are intended by Christ for the good of his children; if there were no godly men in the World, there would be no Ministers in the World, and therefore these people that will heare onely one kind of Ministers, such as they affect, and slight all else, they straighten their own priviledges, for all the Ministers in the World are given by Christ for the benefit of his children.

But then again says the Apostle, *Whether Paul, or Apollos, or Cephas, or the World, all is yours*: you have a right to all the *World*, not only a civil right, but a religious right, *The meek shall inherit the earth*. So that if you could go to the top of an exceeding high Mountain, and look over all the whole World, you may say, Behold, I see all this is my *Fathers ground*, and he hath given it to Christ, even the heathen for his inheritance, and the uttermost parts of the earth for his possession, and I having an Interest in Christ, am thereby a coheire and joint heire with him.

3. *Life is yours likewise*; God hath given you your lives that in that little space of time, you might provide for eternity, and labour to know God and worship him aright.

2.

Psal. 2. 8.

3.

4.

4. Death is yours likewise, death is but as it were a lanching of you forth into an Ocean of endlesse joyes and pleasures, but as a trap-doores to let you into heaven; if you should never dye you would bee but miserable creatures, but God hath appointed death to be a means to let you into Heayen. *Whether wee live, we live unto the Lord, or whether we dye, we dye unto the Lord, so that living or dying. we are the Lords.*

Rom, 14 8

5.

5. Things present are yours, which includes in it, either present mercies, or present afflictions; 1. present mercies are yours, as having a right to them, and beholding the goodnesse of God in them, and praising God for them, and as serving God with them, and as doing good to others by them. 2. Present afflictions are yours likewise, to humble your hearts, to wean you from the world, to quicken your desires after heaven, to purge out your corruptions, and exercise your graces, and the like; whatsoever present condition thou art in, that present condition bee it what it will be, shall work for thy good.

6.

6. Things to come are yours too; if afflictions come, or temptations come, or trouble, or want, or famine, or pestilence, or imprisonments, or any thing come, they are all yours, they are ordered by Christ to be for your good; and so if mercy comes

comes, and the blessings of another world, they are all yours, Heaven and Happinesse, and Glory, Life & Salvation are all yours. Here then (Beloved) you see the first branch of a mans happinesse, that hath an interest in Christ, in having Christ he hath all things, though hee hath nothing, because he hath him that hath all things: this is the first.

2. That man that hath an interest in Christ, his second consolation lies in this, that all that Christ hath is his: and (oh my Beloved) this is a golden mine, that will afford you many pretious comforts, I shall give them to you under these five or six particulars.

1. If you have an interest in Christ, then Christs Father is your Father.

2. Christs Spirit is your Spirit.

3. Christs Righteousnesse is your Righteousnesse.

4. Christs Graces are your Graces.

5. Christs Peace is your Peace; And

6. Chr. Sufferings are your Sufferings. And (oh Beloved) see what a large field you may here walk in: 1. If you have an interest in Christ, his Father is your Father, as in *Joh. 20. 17.* saith Christ, *Behold I ascend to my Father and your Father, to my God and your God;* Christs Father is a Believers Father.

2. Christs Spirit is your Spirit; in

II.

I.

2.

Joh. 14. 8. *Johu 14. 8. sayes Christ, I will pray to my Father, and he shall give you another Comforter, which shall abide with you for ever, even the Spirit of truth, whom the World cannot receive, because it seeth him not, but you see him and know him, for he dwelleth with you and shall be in you.*

3.

3. Christs righteousness is your righteousness. *Jer. 23. 6. And this is the name whereby he shall be called, The Lord our righteousness; So in 1 Cor. 1. 30. Christ is made of God unto us wisdom, righteousness, sanctification and redemption.*

1 Cor. 1. 30.

4.

Joh. 1. 14.

4. His Graces are your Graces. *Joh. 1. 14. Christ is full of grace and truth, Why? That out of his fulnesse we might all receive grace for grace, that is, for every Grace that is in Jesus Christ, according to our proportion and capacity we shall receive from him.*

5.

Joh. 14. 27.

5. His peace is your peace. *Joh. 14. 27. My peace, sayes Christ, I leave with you, my peace I give unto you, the peace that we enjoy is from Christ.*

6.

6. Lastly, Christs sufferings are your sufferings, God looks upon his sufferings for you, as if you in your own persons had done and suffered what he did, the just hath suffered for the unjust to bring you to God; the sufferings of Christ do as effectually bring you to God, as if you in your own persons had suffered upon the crosse as he did, nay it doth it a great deal more

more, for our sufferings could not have done it. Thus having an interest in Christ, all that Christ hath is yours.

3. Take this for your comfort, that all that you have is Christs; I shall sum up all that I have to say, concerning this, under these three comprehensive particulars:

1. Your finnes are Christs to pardon them, and satisfie Gods justice for them.

2. Your sufferings are Christs to sanctifie them; And

3. Your bodies and soules are Christs to save them.

1. You that have an interest in Christ, your sins are his to pardon them, *Esa* 53.

6. *The Lord hath laid on him the Iniquity of us all, the chastisements of our peace were laid upon him, and by his stripes we are healed, hee bore our sins in his own body on the tree, and to this purpose the Apostle hath an expression in 2 Cor. 5. 21. He was made sin for us, that we might be the righteousnesse of God in him; Christ was no sinner, but hee was made a sinner for us, he bore our sins upon him, our finnes are Christs to pardon them.*

2. Our sufferings are Christs sufferings to sanctifie them unto us. *Act. 9.* Christ says to *Saul; Saul, Saul, why persecutest thou me?* hee looks upon the injuries and wrongs, that are done to his people, as if they were done to him.

3. Your

III.

I.

Esa. 53. 6.

2 *Cor. 5. 21.*

2.

Act. 9. 4.

3.

1 Cor 6.
19, 20.

3. Your bodies and soules are Christs to save them; our members are Members of Christs body, as in 1 Cor. 6. 15. says the Apostle, *shall I take the Members of Christ, and make them Members of an harlot? God forbid: thy bodie is Christs, and thy soule is Christs,* the Apostle hath it in so many expresse tearms, in 1 Cor. 6. 19, 20. *What know you not (says the Apostle) that your bodies are the Temples of the Holy Ghost, which is in you, which you have of God, and you are not your own; for you are bought with a price, therefore glorifie God in your bodies and souls which are his.* Thus you see what a large field of mercie al you that have an interest in Christ, have here to walk in, you have all things, though you have nothing, all things equivalently, all things conditionally, all things finally, and all things inheritively: all the Ministers of Christ are yours, the whole world is yours, life and death is yours, things present are yours, whether present afflictions, or present mercies, things to come are yours, whether afflictions, or temptations, or trouble, or want, or any thing; and mercie to come is yours, as life and Salvation, Heaven and Happiness, all is yours; all that Christ hath is yours, Christs Father is your Father, his Spirit is your Spirit, his righteousness is your righteousness, his graces are your graces, his peace is your peace, and his sufferings are

are your sufferings; and all that you have is Christs, your sins are Christs to pardon them, and your sufferings Christs to sanctifie them, and your soules and bodies Christs to save them : I might here adde one head more, that all your duties and services are Christs too, he perfumes them with the sweet odour of his merits, and so presents them, and makes them acceptable to God, hence it is that you read in the *Revelation*, that Christ addes his *incense* to the *prayers of all his Saints*; and this is a very great consolation.

4. All you that have an interest in Christ, take this for your comfort, that the having of Christ is that which will sweeten all the crosses and afflictions, and adverse conditions that you meet withall here in this world; the having of Christ will sweeten every trouble, as I told you before; what the tree was to the waters of *Marah*, that Christ will be to every sad and dejected soul in every troublesome condition, the waters of *Marah* were so exceeding bitter none could drink of them, but when the tree was cast into the waters then they became sweet : Why so it may be thy condition here in this world is as the waters of *Marah*, full of bitterness and sorrow, and trouble and affliction, but now doe but cast this tree of life, the Lord Jesus, into these waters, and then
his

IV.

Ex. 15. 25.

Iudg. 14.

this will convert them from waters of Marah, bitter and troublesome, to be rivers of joy and streams of comfort. Christ will be to thy soul as the honie in the Lions bellie was to Samson, it became good for food to feed upon; it may be afflictions and troubles may come in upon thee like a roaring Lion, but Christ is as the hony in this Lion, that sweetens all thy sorrows and makes them advantagious and comfortable for thee. I might apply to this purpose what an Author observes concerning the water of the Sea, it is very salt in its self, but when it comes to run through the bowels of the earth, it then loseth its saltnesse and becomes pleasant; why so though thy condition here in the world be full of sharp and sore afflictions, yet when these come to run through Christ, he sweetens them all unto thee. Great is your comfort in having an interest in Christ, for this is that which sweetens all the crosses and troubles you meet withall here in the world: and (Beloved) doe but seriously consider of it, and let mee a little reason the case with you, What though thou mayst feed upon the bread of sorrow, yet how canst thou be uncomfortable, when withall thou feedest upon the bread of life the Lord Jesus Christ? What though thou mayest drink the water of affliction and wine of astonishment, yet how canst

canst thou be uncomfortable, so long as thou dost drink drops of Christs bloud? What though you have not a house to put your head in, yet let this be your comfort, that you have a house preserved for you, a building not made with hands, eternall in the heavens: What though you have nothing but a stone for your pillow to lay your head upon, when every night you lay your head in the bosome of Jesus Christ? Thus much concerning the fourth consolation.

V.

5. All you that have a reall and well-grounded interest in Christ, herein lies your comfort, that in and through Christ, you may look upon God (that in himselfe is cloathed with dread and terrible-nesse) with a great deal of joy and comfort. Christ makes all the attributes of God to be delightfull and comfortable to thee, that though God be a consuming fire to burn up thy soul like stubble out of Christ, yet in Christ you may look upon God as fire, but yet so as that Christ interposeth between you and it; Christ is as a skreen between the fire of Gods wrath and you; thou art to look upon God, not as an enemy that sets himselfe against thee, but as a friend reconciled to thee; not as an angry Judg that is desirous to condemne thee, but as a mercifull Father that is willing to pardon

don thee, you are not to looke upon God cloathed with dread and terrour, but with mercy and compassion; that God that will frown upon thee out of *Christ*, yet bring but a *Christ* in thy armes, and present him to God the Father, and then hee will turn away his anger from thee, and behold thee with a smiling countenance, thou being in *Christ* and *Christ* in thee, and God being well pleased with his Sonne, must needs bee well pleased with thee too; great is your benefit by having an interest in *Christ*; I may say in this case what *Elissha* the Prophet said to King *Jeroboam*, 2 King. 3. 14. Verily, sayes hee, were it not that I regard the person of *Jehosaphat* King of *Judah*, I would not looke toward thee nor see thee; just so does God say to us, were it not for my Sonne *Jesus Christ*, you should never see my face, nor have a good look from me.

2 King. 3.
14.

V l.

6. If thou hast a real interest in *Christ*, then this is another part of thy comfort, that God the Father doth as truly accept of thee in his Sonne, as if thou hadst in thine own person done and suffered what *Christ* did, this is a great benefit, God accepts of what *Christ* hath done for us, as if we had none it our selves, as in *Ephes. 1. 6.* Hee hath made us accepted in the beloved, that is, in *Christ*.
God

Ephes. 1. 6.

God lookes upon thee in *Christ*, and accepts of all thy duties and performances, as well as if thou hadst prayed as well as ever *Christ* prayed, and done and suffered as much as ever *Christ* did.

7. Art thou now in *Christ*? well take this for thy comfort, thou maist be confidently assured, that thou shalt bee one day with *Christ*. This is the last consolation, and I shall give you a pregnant text to prove it, though it be not so well understood in the common reading of it as it should bee, *Rom. 8. 10.* (sayes the Apostle) *if Christ be in you, the body is dead because of sinne, but the Spirit is life because of righteousness.* What is the meaning of this, *the body is dead because of sinne*? the meaning is not, that the body does mortifie sin, but the body is dead because of sin, that is, sin shall bring your bodies to the grave, but your spirits shall live because of righteousness, (that is) the righteousness of *Jesus Christ*; through the righteousness of *Christ* your souls shall live for ever in glory with *Christ*, though your bodies die, and sin bring them to the grave, yet the killing of your bodies shall but make way for the living of your spirits; being in *Christ* here, you shall for ever live with *Christ* in glory hereafter, the death of your bodies shall but give you an entrance into Glory, and therefore why should death

VII.

Rom. 8. 10

be

Ioh. 17.
23, 24.

Verf. 20.

Use.

be grievous to those that are in *Christ Jesus*; for death is, but as it were the marriage day wherein *Christ* and their *Soules* shall bee united together; if *Christ* bee in you, your bodies shall die because of sin, but your spirits shall live because of righteousness: You have another pertinent place to prove this in *Joh. 17. 23, 24.* sayes *Christ* there, *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me; and Father I will, that they also whom thou hast given me be with me where I am, that they may behold my Glory which thou hast given me.* Some conceive that this prayer of *Christ* was made onely for the Apostles, that they might be where *Christ* was in heaven, but if you marke the precedent words, you shall find that it was for all Beleevers, for saies *Christ* himself, neither pray I for these alone, but for all those that shall beleeve in my Name to the end of the world. Great is your comfort in having an interest in *Christ* here, you shall one day reign with him for ever in Glory.

Thus I have done with these seven consolations to those that have a real and well grounded interest in *Christ*, I have onely now a word or two, by way of Use to apply and set home what I have said concerning this particular. Here you see what

what unspeakable comforts redound to you that have an interest in *Christ*, you have all things though you have nothing, *Christ* is yours, and all that *Christ* hath is yours, and all that you have is *Christ*, *Christ* sweetens all afflictions and crosses to you, and the having of *Christ* represents God the Father to you, not with terrour and dread, but with goodnesse, and meeknesse, and loving-kindnesse, and mercy, and long-suffering, and through *Christ* God doth as freely accept of you, and of what you doe, as if it were done as well as ever *Christ* did it, and being in *Christ* here, you shall for ever live with *Christ* in glory hereafter: Oh how should all these graces and priviledges, stir up all those that have yet no part in *Christ*, never to give rest to their eyes, nor slumber to their eyelids till they have gotten an interest in him!

G

SER-



SERMON, VI.

EPHES. 2. 12.

That at that time ye were without Christ,——

TEst any of you that hear mee this day should lie under a spirit of delusion and think that all that I have said touching the happinesse of those that have an interest in Christ belongs to them when it doth not; I shall therefore spend this houre in shewing you some characters whereby you may know whether you have a real interest in Christ or no: this is the needfullest point that ever in my life I prest upon you, and the Lord give you grace to lay these characters close to your own hearts, and by them seriously to examine your own souls whether you have a reall interest in Christ or no: but before I give you these characters, give me leave by the way to premise these three or four Cauti-
ons

ons or cautelary conclusions, which will the better make way to the handling the point in hand.

1. Take this caution, that men may be strongly conceited and opinionated, that they have an interest in Christ when they have not : I shall give you a plain text for this in 2 Cor. 10.7. *Do you look on things after the outward appearance ?* (sayes the Apostle) *if any man trust to himself, that hee is Christs, let him of himself think this again, that as he is Christs, even so are we Christs :* This is a very notable place ; there were some among the *Corinthians* that were strongly conceited they did belong to Christ, when they did not ; and had an ill opinion of the Apostles, and thought they did not belong to Christ ; and to such as these the Apostle *Paul* here speaks : men may be strongly conceited they have an interest in Christ, when there is no such matter , as it was with the Church of *Laodicea*, in *Rev. 3.17.* *Thou sayest I am rich and increased in goods, and have need of nothing : and knowest not that, thou art wretched, and miserable, and poor, and blinde, and naked.*

Caution 1.

2 Cor. 10,
7.

Rev. 3.17.

2.

2. Another cautelary conclusion I would have you take notice of, is this ; that in laying down the characters of a man that hath an interest in Christ, I do not so presse them, as that unlesse you have them all in you, you cannot have an

interest in Christ, for if you have but one of them in you, in truth and sincerity, it is an evidence that you have an interest in Christ: I give you this caution for fear of casting down any poor dejected soul; if you have but one link of this golden chain, you have as sure hold, as if you had all of it.

3. In laying down these characters of one that hath an interest in Christ, I lay them down onely in the affirmative, not in the negative, that is, all those that have these characters in them, may be confidently assured, that they have an interest in Christ: but I do not say, that those that have not these characters in them, have not an interest in Christ, for should I say so, I should cast down many a humble and dejected soul: I do not say, that if you have not these characters in you, you have no interest in Christ; but this I say, that you may confidently and indubitatively know and be assured, that you have an interest in Christ, if you finde these things in you.

4. Lastly, take in this caution likewise, that in giving you these Characters, I shall not presse them so, as if the having of all these in exercise and feeling, and in your own apprehensions, can only evidence your having an interest in Christ, but if you have them in habit, and in truth, though

though not in exercise and practise, it is sufficient to evidence your interest in Christ. For a poor soul may have many graces of Gods Spirit in truth in him, though he doth not feel, and exercise, and apprehend them in himself, as I told you it was with *Mary Magdalen*; she talked to Christ face to face, and sayes she, *they have taken away my Lord, and I know not where they have laid him.* And thus I have done with the cautions, or cautelary conclusions, wherein I have only made way for my better proceeding, in giving you the severall Characters of a man that hath a reall interest in Christ, and I wish to God they may be all engraven upon every one of your hearts, that you may be unquestionably assured in your own souls, of your interest in him; I shall reduce all I have to say concerning this particular under these 12. heads.

Joh. 12.

Two've Characters of a mans interest in Christ.

I.

1. That man that hath an interest in Christ, he is cast out of himself; that is, he is cast out of all conceit of his own self-sufficiency and righteousness, good works or merits: no man is in Christ, but he is out of himself; this character the Apostle gives you in *Phil. 3. 8, 9.* Yea doubtlesse, (saith he) *I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung, that I may*

Phil. 3. 8. 9.

1 Cor. 4. 4.

Luk. 16. 15.

win Christ, and be found in him, not having on my own righteousness: Here Paul having won Christ, would not be found, having on his own righteousness; the Apostle doth not mean his own righteousness in point of being, but in point of dependence, not having on his own righteousness to be justified by it; in that regard he would not be found having it on. So in 1 Cor. 4. 4. sayes the Apostle there, *I know nothing by my self*, now one would think this man were a very holy and exact man; for sayes he, *I know nothing by my self*, that is, I know no sin upon my soul, that I perform wittingly or willingly: but mark the next words, yet sayes he, *am I not hereby justified*; he was quite out of conceit of all the good works that ever he did: every man that is in Christ, he is out of himself; he sees his own insufficiency, and Christs all-sufficiency; he sees his emptinesse of grace, and Christs fulnesse of grace; he sees himself to be nothing, and Christ to be all in all. Luk. 16. 15. sayes Christ there to the Pharisees, *Ye are they which justifie your selves before men, but God knoweth your hearts*; as if hee should have said, you think well of your selves and of your graces, but God knoweth your hearts, that you are not such as you seem to be; and therefore (Beloved) consider seriously of it, if God hath wrought

wrought this grace in your hearts, that you are cast out of your selves to see your own emptinesse, and vilenesse, and insufficiency and want of Christ, if there be this work of grace wrought in you, then you may know you have a reall part and portion in Jesus Christ.

2. Another distinguishing character of a man in Christ is this, that he makes conscience of keeping every known command of Christ. This you have in 1 Joh. 2. 5. *Who so keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him: hereby we know that we are in Christ, if we keep every known command of Christ, and therefore you that can appeal to heaven, that there is no one known command of Christ, but bears sway in your heart, and carries an authority over your conscience, that you can subject your selves to it, although you have many weaknesse and failings, yet this is an undoubted character that you are in Christ: as in 1 Joh. 3. 22. If that therefore (sayes the Apostle) that you have heard from the beginning, shall remain in the you, you also shall continue in the Son and in Father. You that keep every known command of Christ, have an interest in him, and he in you; and therefore (beloved) all you that doe make conscience of keeping the known and revealed wil of God,*

Character
2.

1 Joh. 2. 5.

Character

3.

that there is no known sin but you labour to avoid, and no known grace but you labour to exercise, and no known duty, but you labour to perform; if it be thus with you, you may comfort your selves in this, that you have a reall interest in Christ.

3. Another character or discovery is this, he that hath an interest in Christ, he hath a power derived from Christ, enabling him to mortifie his inward and bo-some lusts: as in *Gal. 5. 24.* *They that are Christs have crucified the flesh with the affections and lusts;* when Christ came to the flesh amongst us we crucified him, but if ever Christ come in thy heart, he will crucifie thee; the crucifying of the flesh with the affections and lusts that the Apostle here speaks of, is not the killing and totall extirpation of sin, but the giving a deadly blow to sin, that sin shall never reign in us, nor have dominion over us any more; if you be in Christ, sin will be like those beasts spoken of in *Daniel*, *their dominion was taken away, but their lives were preserved for a little season;* so the dominion of sin wil be taken away, that sin shal not reign in you, yet the life and being of sin will remain in you for a little season: but still as the *house of Saul* grew weaker and weaker, when the *house of David* grew stronger and stronger, so if Christ dwell in thy heart, sin in thy soul will every day grow

2 Sam. 3. 1.

grow weaker and weaker, and grace in thy heart will grow stronger and stronger; and therefore Beloved, all you whose hearts can bear you witnesse, that you have had the power of mortifying grace upon your souls, that you can bridle your beloved lusts, and subdue your bosom sins, & curb the pride of your hearts; you may then lay an undoubted claim to Jesus Christ.

4. That man that hath an interest in Christ, doth keep a strict watch over his own heart, that he will not wittingly or willingly give way to the least sin to the dishonour of God; a man in Christ keeps a watchful eye over himself, that he doth not give way to the least sin to the dishonour of Jesus Christ. *We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not; He that is begotten of God keepeth himself, he doth not keep himself from all sin, but he doth as much as in him lies resist every sin, and temptation; he keepeth himself from every known sin: so in 1 Job. 3. 6. Whosoever abideth in God sinneth not: this is not spoken absolutely, but comparatively, he sinneth not in comparison of those great sins that wicked men do commit, for they are slaves to their lusts: and secondly he sinneth not, that is deliberately, neither with a delightfull complacency, nor with*

Character
4.

1 Joh. 5.
18, 19, 20.

1 Joh. 3. 6.

with a totall obduracy, nor in a way of finall impenitency: in these regards a man in Christ sinneth not. And now beloved, you whose hearts and consciences can bear you witnesse that you doe keep a stritt watch over your own souls, and that you have a care of committing the least sin against God, whereby you might dishonor him; if it be thus with you, you have an infallible evidence of your interest in Christ: that man that keeps sin out of his heart, may be confidently assured, he hath Christ in his heart.

Character
5.

2 Cor. 5.
17.

5. Another character or discovery is this, that man that hath an interest in Christ Jesus, Christ hath wrought in him a reall change, both in his life and nature; if thou art in Christ, he will be in thee, to work an effectuall and saving change in thee, both in thy heart and life: as in 2 Cor. 5. 17. sayes the Apostle, *If any man be in Christ, he is a new creature, old things are past away, and all things are become new:* why now (beloved) take this text and lay it close to your hearts; hath God made you new creatures, and wrought a saving change in your heart? can you evidence it to your own souls, that ever since you were first born, you were new born? if it be so, you may lay a confident claim to Jesus Christ; if any man be in Christ, he is a new creature.

6. Another

6. Another char. this is, that man that hath an interest in Christ, doth grow up in Christ to be fruitfull in every good work; hence it is that you often read in the scripture, of growing up in *Christ*, & Increasing in Christ with the increase of God. Jesus Christ is the root of *Jesse*, in whom whosoever is rooted and ingrafted, he will bring forth fruit unto God: whosoever is ingrafted into Christ, he will bring forth the fruits of righteousness to the praise and glory of God. *Joh. 15. 5. I am the vine* (saies Christ) *and you are the branches, he that abideth in me and I in him, the same bringeth forth much fruit; for without me you can do nothing*: why now beloved, you that make it out to your own souls, that you do grow in grace, and knowledge, and understanding, and in the duties of sanctification, humiliation, and mortification, this is a sure argument that you are planted into that root of *Jesse*, that makes you to bring forth fruit unto God.

Character
6.

Joh. 15. 5.

7. That man that hath an interest in Christ, he is most humble, and vile in his own eyes. Of all the men in the world, there is no man so debased in his own esteem, as he that hath an interest in Christ; mark *Pauls* description of a man in Christ, *2 Cor. 12. 2. I knew a man in Christ* (saies he) *above 14. years ago, whether in the body, or out of the body, I cannot tell, God knoweth,*

Character
7.

knoweth, such a man caught up into Paradise, and heard unspeakable things, which is not lawfull for a man to utter, of such a one will I glory, yet of my self I will not glory, but in my infirmities. Here Paul speaking of himself, would not boast of what good either he had or did, or of what glory he beheld, lest men should think of him above that which is meet; this is the badge of a man in Christ, he is most humble in his own eyes. As those vessels that are fullest, sound the least, whereas those that are empty, make the greatest noise; why so, those Christians that are full of grace, & have Christ dwelling in them, walk the humblest, and make the least noise; when those that are out of Christ, and empty of all grace and goodnesse, keep the greatest boasting of all; As the shallow rivers make the greatest noise, in running over the pebble-stones, when the deeper streams glide away silently; so shallow brains, that know very little or nothing as they ought to know, make the greatest shew, of what they seem to have, when others that know more and are deeper learned are silent. It is very remarkable, what one observes concerning the Prophet Ezekiel, a very holy man, and much conversant with visions, and revelations, yet this man that was full of so many admirable parts, and gifts, and graces, the holy Ghost,

Ghost doth no lesse then 93. times in that Propheſie, call by the name of the *Son of man*, which was (ſaith he) to keep him humble, and abate pride in his heart, and to ſhew that where there is moſt of Chriſt and grace in the heart, that man ſhould be moſt humble and vile in his own eyes.

8. Another diſcovery of a man in Chriſt, is this, he will take care and make conſcience of walking worthy of his intereſt in Chriſt; the Apoſtle gives a caution for this in Col. 2.6. *As you have therefore received Chriſt Jeſus the Lord, ſo walk you in him, rooted and built up in him*, that is, according to thoſe beginnings you have made, and thoſe Goſpel-diſcoveries, God hath given you, and that entertainment you have already given to Chriſt Jeſus the Lord, ſo now it becomes you to make a ſutable progreſſe, as truly, and really, and purely, as you have received him; ſo let it be your every dayes work to be making progreſſe in him, and to walk worthy of him, ſo in the 1. Epistle of Job. *He that ſaith he abideth in him, ought himſelf ſo alſo to walk, even as he walked*: Hence it is that you finde in Scripture, that *being in Chriſt*, and *living a godly life*, are both joined together; as 2 Tim. 3. 12. *All that will live godly in Chriſt Jeſus: that man* whose perſon is in Chriſt, will labour that

Character
8.

1 Ioh. 2. 6.

that his wayes may be in Christ too; many a one would gladly have his person in Christ, though his life be not in Christ, but those whose persons and wayes are both in Christ, they may lay a comfortable claim to him; the difference between a man that hath an interest in Christ, and one that hath none, I shall demonstrate to you by this familiar example: you know, a man that by experience knows what it is to make clean a room, he will be carefull that he does not upon every slight occasion, dirt it again, because he knowes, what a deal of pains and labour is taking in cleansing of it; but now a dog or a spaniell he comes in and never cares for dirtying of it, because he does not know what it is to make it clean; why so a godly man, he will be carefull of walking worthy of his interest in Christ, because he knowes how much it cost him, how many tears, and sighs, and groans, and prayers, before he got an interest in Christ, and an assurance of his love; but now a wicked man, he makes no conscience of sinning against Christ, and displeasing of him, because he never knew what it was to get an interest in him. In *Gal. 3.21.* sayes the Apostle there, *as many as have Christ, they have put on Christ*; and a very learned interpreter hath an exceeding good note upon this text; he sayes that

that this speech of the Apostle here, is spoken in-an allusion to an ancient custome among the heathens, that when they came to the profession of the Faith, they were wont alwayes between Easter and Whitsuntide to put off their old garments, and put on *white rayments*; the end of it was to typifie and note, that when once they were in Christ, they must leave off their old courses and conversations, and now labour to walk after a more holy, and blamelesse, and innocent life, in their carriages towards God: thus (beloved) if you have an interest in Christ, you have put on Christ, walking worthy of him, in a holy, pure, spotlesse, and unblameable life and conversation.

9. A man that hath an interest in Christ, doth so prize him, that he would not be without him for all the world; there is no man that is in Christ, but looks upon him as the most amiablest, and desireablest good in the world, he knowes the worth of Christ, and counts him as an invaluable treasure. In 1 Pet. 2. 7. the Apostle after he had told them, of their being *built upon Christ, as lively stones upon the foundation*; he concludes, *to you therefore which beleeve Christ is precious*; intimating, that whosoever is founded and bottomed upon Christ, Christ is very precious to that soul, and therefore you (beloved) that

9.

that have a sure testimony in your own consciences, that you doe set a high price and value, and esteeme upon Christ, above all things in the world, and that you count all other things as *drosse and dung*, in comparison of an interest in Christ, this is a very good and undoubted evidencethat you have an interest in him. It was an excellent speech of one concerning his interest in Christ; sayes he, if all the stones in my house were Diamonds, and all the dust in my house shavings of gold, and every peble stone, an orient pearl, yet would I not prize nor value these in comparison of my interest in Christ.

Character

10.
1 Ioh. 4.
13.

10. He that hath an interest in Christ, hath the spirit of Christ dwelling in his soul, as in 1 Job. 4. 13. *Hereby wee know that we dwell in him, and he in us, because he hath given us of his Spirit*, he conveyes his Spirit through the golden conduit-pipes of his ordinances, into thy heart; this is a sure evidence to thee of thy interest in Christ, if thou hast the Spirit of Christ dwelling in thee, in this threefold operation of it: 1. If thou hast the *inlightning* work of the Spirit to inlighten thy mind to know Christ: 2. If you have the *inclining* work of the Spirit to incline thy heart to love Christ: and 3. If you have the *enforcing* operation of the Spirit to empower

empower your wills to obey Christ, if you enjoy the spirit of God in these 3 operations of it, then you may certainly know, that you have an interest in Christ.

11. He that hath an interest in Christ, labours by all possible means to bring others to the knowledge of Christ: *Paul* before he was in Christ, did labour to drive men from Christ, but afterwards, when he was converted, then he did labour to draw men to Christ more abundantly then all the rest of the Apostles; Oh (beloved) you that can compassionate poor souls in their naturall condition; and can heartily wish all men to be in Christ, as well as your selves; you that can bemoan the Christlesse condition of your friends and neighbours, this is a very evident discovery of your interest in Christ.

Character
11.

Thus I have done with these severall characters of a man that is in Christ; if thou art cast out of thy self, and out of an opinion of thy own goodnesse and righteousness; if thou makest conscience of keeping every known command of Christ, and hast a power derived from Christ enabling thee to mortifie thy bosome and inward lusts; if you have a care to avoid every sin whereby you might dishonour Christ; if there be a
H real

reall change wrought in you both in heart and life, from nature to grace; if you grow up in Christ to be fruitfull in every good work, and are humble and base, and vile in your own eyes; if you labour to walk worthy of your interest in Christ, prizing him, and valuing him above all the desirable things in the world; if the spirit of Christ dwels in you, inlightning your mindes to know him, inclining your hearts to love him, and empowering your wils to obey him: and lastly, if you have in you ardent desires, and earnest endeavours to win others to Christ, as well as your selves; if you can finde any one of these in truth and sincerity in your hearts, it will be a very good evidence to you of your interest in Christ.

I have only a word or two more, to those that upon examination doe really finde themselves to be in a condition without Jesus Christ; let me leave with you these two or three discoveries of your sad condition, to quicken you the more earnestly in your pursuits after him.

I.

1. Are you without Christ? why then you are without satisfaction, and contentation in all the things you enjoy here in this World: What *Solomon* sayes is verified in you, that *your eye shall not be satisfied with seeing, nor your ear with hearing,* nothing without Jesus Christ, can give satis-

Eccles. 1. 8.

satisfaction to the demands of an immortal soul, the world being round, and your hearts triangular, and you know 'tis impossible that a round thing should fill that which is three square: so neither is it possible that the world or any thing in it should satisfy the desires of your hearts.

2. As you can have no satisfaction in the world, so neither can you have any acceptation with God, God wil say to you as *Joseph* did to his brethren, *if you bring not up you brother Benjamin with you, look me not in the face*: so will God say to you, if you bring not *Jesus Christ*, your elder brother with you, doe not look mee in the face; here is the misery of a Christlesse man, he can have no acceptation with God.

2.
Gen. 43. 5.

3. Without an interest in Christ, you can have no salvation by Christ; he procures salvation for all that are in him, and for no other; *Joh. 17. 12. Those that thou hast given me, I have kept and none of them is lost*: if you are without Christ, your condition is like those that were in the old world before the flood; all that were in the Arke were saved and preserved, but all that were out of the Arke were drowned; so *Jesus Christ* is the Arke whereinto every soul that can procure admittance shall bee saved, but all

3.
Joh. 17.
12.

that are not in Christ, shall be drowned in a river of brimstone, which the breath of the Lord shall kindle, you shall be condemned and destroyed for ever, if you are without Christ, you are without satisfaction from the creature, without acceptance with God, and without salvation by Christ.

And thus in these six Sermons I have shewed you the happinesse of a man in Christ; and the Characters of a man in Christ; and the misery of a man without Christ; and so I have done with this first part of mans misery by nature, and of the first branch of the Text, *That at that time you were without Christ.*

SER-



SERMON, VII.

EPHES. 2. 12.

Being aliens from the Commonwealth of Israel.



Having finished the first, I am now to proceed to the second part of Mans misery, in these words, *Being Aliens from the Commonwealth of Israel*, but before I fall upon this second branch of the Text, I shall speak something to you, concerning the order of the words, why their *being without Christ*, is put in the first place: I answer, it is put in the first place to shew that as the having of Christ is the foundation; and inlet of all happinesse and blessednesse; so the want of an interest in Christ is the Spring and Fountaine from whence all the miseries and calamities that are incident to the children of men doe flow, and therefore this deservedly is put in the first place, for if you are *without Christ*, you must needs be *Aliens from the*

II.

commonwealth of Israel, and strangers to the Covenant of Promise, without hope, and without God in the World.

But then again why is their being *aliens to the commonwealth of Israel* put in the second place? *Ans^r.* Because he that is without *Christ* the head, must needs be without the church the body, for by the *commonwealth of Israel*, is meant the whole body of the Church, they were *aliens from the commonwealth of Israel*, that is, this was the misery of the *Ephesians*, while they were in a state of *Gentilism*, not converted to the Faith of *Christ*, by the Gospel, they had no interest in the benefits and priviledges that the people of God enjoyed that were in the Church of *Israel*, they had none of those spirituall and special priviledges and blessings, which God did bestow upon all those that were in Covenant with him, they were *aliens to the commonwealth of Israel*, that is, they were aliens to the Ordinances of God, that were then in use in the Jewish Church, they were without all the Ordinances of *Jesus Christ*. All the priviledges of the people of God, did the *Gentiles* want, before they were in *Christ*. Here then you see the complete misery of those that were in a state of *Gentilism*, they were *aliens to the commonwealth of Israel*, and strangers to the Divine Worship of God, which he did institute and appoint in his Church

Church, and to all the priviledges and prerogatives which the people of God doe enjoy.

In the words there are two parts observable : 1. A description of the Church of God, and that by this term the *Commonwealth*, the Church of God is called the *Commonwealth of Israel*.

1.

2. Here is laid down the alienation of the *Ephesians*, before conversion, from this Church, from this Commonwealth.

2.

Now (Beloved) from hence I shall only note to you, these two observations, which I intend to finish this Sermon.

Doctr. 1. *That the Church of God is a spirituall commonwealth.*

Doctr. 2. *That it is a great part of a mans misery to be a stranger to the true Church of God.*

For the first Doctr. that the Church of God is a spirituall commonwealth : in the handling of this, I shall doe these two things: 1. I shall shew wherein the Church may be compared to a commonwealth, and 2. I shall shew you wherein they differ.

Doctr. 1.

1. The Church may be compared to a commonwealth, in these four particulars;

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1. In a commonwealth there are people of different degrees, ranks, callings, and qualities, all are not Princes, nor are all Rulers, all are not Merchants, nor are all rich, there are men of all degrees, callings

1.

1 Cor. 12.
8, 9, 10.

lings and qualities, some are rich, some poore, some high, some low, some masters, some servants, and the like; now in this regard, the Church may be compared to a Commonwealth, for in the Church of God some are high, some low, some rich, some poore, some men grown up to a full stature in Christ, others are but new beginners and babes in Christ, some men are rich in gifts, when others are but poore and mean; some are strong in grace, like the Oak, when others are but like a broken reed. As in a Commonwealth, so in the Church of God, there are men of severall ranks, degrees, callings, qualities, and conditions, as in 1 Cor. 12. 8, 9, 10. *All men have not the same manner of gifts, for to one is given the word of wisdom, to another the word of knowledge, to another Faith, to another the gifts of healing, to another the works of miracles, to another prophesie, to another discerning of spirits, and to another the interpretation of tongues, but all these worketh that one and the same spirit, dividing to every man severally as he will: as it is in the naturall body, so it is in the spirituall body, that body would be a monstrous body, if the thumb were as big as the arm, and the arm as big as the body, and every part as big as the whole; just so it is in the Church, it is the beauty of it, to have a variety of condition.*

3.

2. As in a Commonwealth, though there

there be multitudes of people, yet they are all governed by one & the same Laws, and are all subjects to one and the same Rulers: so it is in the Church of God, though there be many people in it, yet they are all subject to the same Laws, and are all to walk by the same rule; and in this regard it may be compared to a Commonwealth, for there is but one rule, the word of God, that swayes the whole Church.

3. In a Commonwealth it is accounted high Treason to subvert or overthrow any Law by which that Commonwealth is governed; for if it were not so, the Laws of a Commonwealth would be of no force, if any man might break them: add to them or take from them at his pleasure, and therefore a Commonwealth does count the breaking and violation of their Laws to be the greatest injury and dishonour, that can be done to them: and so it is in the Church, the word of God is very severe in this regard, that if any man shall adde or diminish any jot or tittle to or from the Word, God will blot his name out of the Book of life.

3.

Revel. 22.
18, 19.

4. They may be compared one to another in this regard, for as one Commonwealth differeth from another, they have not both the same Rulers, nor the same Lawes, nor the same customes, nor Charters, but differ in every thing almost: so the

4.

the Church of God is distinguished from all other parts, and people of the World, Commonwealths are different one from another in four things. 1. in Lawes; 2. in habit; 3. in language; 4. in Government; and so is the Church of God.

1. 1. It is different from others in its Lawes; Law that rules in a Commonwealth, but onely the Word of God rules in the Church.

2. 2. As Commonwealths differ from one another in their language, so the Church of God has a language different from al the World, the Church of God speaks the pure language of *Canaan*, but all the World besides speaks a broken and corrupt language.

3. 3. As Commonwealths differ one from another in regard of habits, so in this regard does the Church of God differ from all the World, the Church of God hath put on the new man, when all the World have on their old ragges still, the Church hath put on the long robes of Christs righteousness which cover all her nakednesse, which all the World are without.

4. 4. The Church of God is different from all other in regard of their Government; all Kingdomes and Commonwealths have men to be their Governours, but the Church of God that hath Christ to be her Governour.

Thus

Thus I have shewed you wherein the Church and a commonwealth doe agree, now I come to shew you wherein they differ; as

II.

1. They are different in their Lawes; a commonwealth hath Laws, Acts, and Ordinances to govern them, but the Church hath onely the word of God to be their rule.

I.

2. There is a difference in the extent of those Lawes; the Law of a commonwealth doth onely reach and extend to the outward man, that cannot rule the inward man, therefore we commonly say our thoughts are free, God onely can search the heart and try the reins, but now the Law of the Church extends its self, to the searching of the soul and spirit, every thought and imagination of the heart, as the Apostle sayes, *the Law is spirituall, but I am carnall.*

2.

Rom. 7. 14

3. There is a difference in regard of the power and efficacy of these Lawes; the Lawes of a commonwealth doe onely restrain the outward man, if you do amiss, but the Law of God in the Church, that cannot onely restrain in practise, but change the heart, and alter the affections, and make thee a new man.

3.

4. They differ in this regard, a commonwealth may alter their Lawes at pleasure, if they see occasion, if they find any law

4.

law grievous or burdensome to the Kingdome, they may alter it, or take it away, and adde a new Law in the room of it, but this the Church of God cannot doe, the law that the Church hath now, it must have to the end of the world, God himself gave the Law to his Church, and he cannot give a prejudicial or burdensome law, whereas Rulers of Commonwealths, they are but men, and cannot look into the events of things; and therefore are ignorant whether this or that law may be good or no, and therefore doe change them at their pleasure when they see a necessity; but the rule of the Word of God is an unerring and an unalterable rule, which all must follow and practise to the end of the World.

5. They differ in their censure, the censure of a Commonwealth may extend so far as to confiscation of goods, to banishment, imprisonment, or death, but the censure of the Church extends only to excommunication, or throwing the offender out of their society or fellowship, they can doe no more, and must doe no more, the Church of Christ can inflict no censure, but onely to excommunicate, and therefore their practise that doe imprison and censure and inflict punishment upon their people, is not warrantable but does contradict the rule of the Word, and those like-

likewise that doe cry out against Church Government, as tyrannicall, do very much mistake, for the Church of God their censure is not corporeall but spirituall. But though the Church may not censure any man that is an offender, yet she may complain to the Commonwealth, and they may restrain and quell them and keep them under, and inflict punishments upon them.

Thus then you see both wherein a Church and a Commonwealth doe agree, and wherein they differ, and if this be so that the Church of God is a spirituall Commonwealth, then give me leave, to draw these three Inferences from hence.

1. I may infer from hence the necessity of Church Government in a Church; Did you ever see a Commonwealth stand and flourish without rule and Laws, and order? Order is the staffe of a Commonwealth, if every man might doe what he list, and what is right in his own eyes, nothing but ruine and destruction would presently follow, as in *Psal. 11. 3.* *If the foundations be destroyed, what shall the righteous doe?* If the Laws and foundations of a Commonwealth be subverted and destroyed, there will be nothing but ruine. If the Church be a spirituall Commonwealth, then there is an absolute necessity of a Government in it; & therefore those
that

Use 1.

Psal. 11. 3.

that would either rob the Church of their Government, and would have none at all, or else would introduce a false Government upon the Church, and doe as much as in them lies to overthrow the Government of the Church, such as these are to be reprov'd. Government to a commonwealth is like a hedge to a garden, now suppose you had a very fair garden; and a great many curious flowers and fine slips in it, and one should come to you and tell you, Sir, I see many dainty flowers and slips in your garden, but I see none to grow upon your hedge, therefore pull it down, let it grow there no longer; you would say to such a man, no by no means, for though nothing grows upon the hedge, yet the hedge does preserve the flowers, that grow in the garden, and keep them from the violences of wild beasts: So though a Government in the Church does not make us holy, a man may goe to heaven without a Government, yett is it exceeding necessary to preserve the Church of God.

2.

2. I may infer from the Churches being a spirituall Commonwealth, the necessity of union in the Church. Commonwealths are preserved by union, you see what four years war have brought upon our kingdome, it hath almost destroyed the face of our commonwealth: ~~Union~~ are

are the sinews and ligaments of a commonwealth, if men be disunited, and disjointed, that commonwealth cannot subsist, *A Kingdome divided against it self cannot stand*, and the Church of God being a spirituall commonwealth, this argues the great necessity of unity in the Church, and the great danger of division, the Church of God cannot be safe without union. I must tell you (to the griefe of our hearts be it spoken) there were never lesse unity in the Church of God, since the very first plantation of it, by the Apostles in the Primitive times, then there is at this day, wherein every man almost is set one against another; truly I look upon it, as a very sad Omen and prediction, that God is bringing in upon us the most dismall persecution that ever yet our eyes beheld. I have read in the book of Martyrs, that the coming in of the eighth persecution, was occasioned by the division & falling out of Christians one with another; I wish it may not be so with us (Beloved) it is ordinary amongst a great many men to cry out & exclaim against the Ministers of the Gospel, as if they were the great incendiaries and causers of divisions and dissensions amongst you, but I would have you know that those that preach against division, are not dividers, but those that make divisions they are dividers, as the
Apostle

Mat. 12. 25

Apostle sayes, *Mark them that cause divisions among you, and avoid them,* those men that have caused divisions, and brought in strange opinions, and Sects, and schisms into the land, they are the make-bates of the Nation; the *Staffe of Union* and the *Staffe of Beauty*, when one is broken, the other is broken. I have read a story of a man that had fourscore children, and lying upon his death bed, he caused his children to come before him, and desired that a bundle of small rods might be brought to him, his children began to wonder amongst themselves, what should be his design and purpose in doing it, but when they had brought them, their Father commands every one of his sons beginning from the youngest to the eldest, to take the bundle, and try which of them could break it, but none of them was found able to doe it: at last taking the bundle himself he unbound it, breaking the sticks one by one, til he had broken them all, and now my childreu sayes he, this I doe to teach you, that if you doe combine and keep close together in unity like a bundle of sticks, there is none will be able to break you, or doe you any harm, but if you divide and fall off one from another, you will soon be ruined, and broken in pieces: why, so now if the members of the Church of God would unite together
and

and partake of publique Ordinances together, hear, pray, and performe holy duties together, and still remaine conjoined in one, wee need not feare the power or policy of any, to doe us any harm.

3. If the Church be a spirituall Commonwealth, then I may inferre further, the necessity of our labouring to improve the Churches interest in a Commonwealth. Nature will teach men to labour to preserve, and advance the good and benefit of the Commonwealth, every man will contribute for the good of the Body Politique, and therefore let us labour to promote the good of the Body Ecclesiastique, and to improve the Churches interest.

3.

Doctr. 2.

Thus much for the first Doctrine, we come now to the second Doctrine, That *It is a great misery for a man to be a stranger to the true Churches of God.* You may be in the true Church, and yet not of the true Church, as all humours in a mans body, they are in the body, though none of the constituent parts of the body: so you may be in the Church, and of the Church visible eode, and yet none of the Members of the Church invisible, of the Church of the first borne, you may not partake of the speciall and spirituall privileges of the Church of God.

1. Wicked men are strangers to the effectuall calling of the Church, in 1 Pet. 2. For (saith the Apostle) are called with a holy calling, which wicked men are without.

2. They are strangers to the comforts of the Church of God, you want those joyes and comforts which the people of God doe enjoy.

3. You are strangers to a christian communion in the Church, a wicked man does not know how to manage a spirituall communion with the people of God.

Use Now if this be so that wicked men are strangers to the Church of God in their spirituall benefits and priviledges they have by Christ, then by way of Use I shall onely draw from hence these two inferences.

1. That you would not lay too much dependence and confidence upon your being Members of the Church; you may be under the outward and common mercies, and yet want the inward and spirituall benefits of the Church of God; there is many a man that is born and brought up in the Church of England, and yet notwithstanding unable to give any ground of his Salvation by Christ, thou mayest have the Church of England to be thy Mother, and yet never have God to be thy Father. I do not speak this to the disparagement of the Church of England,

for Christ and Salvation by him is to be had in England as well as elsewhere; I would not have you think that England is no true Church, for it is a Church of Jesus Christ, but I say you may be of this Church and borne and bred in this Church and partake of all the Ordinances and outward priviledges in this Church, and yet never come to heaven, for (as the Apostle sayes) *all are not Israel that are of Israel* 19

2. If this be so, then this may be matter of reprehension to wicked men, that seeing they are in the Church, yet they are not of the Church of Jesus Christ; you are in the Church, but as a wenne, a *birth*, or *blaine* is in the body, you are a blemish to the Church of God, wicked men are *spots* and *blemishes* in the Church, as in 2 Pet. 2. 13. though they are in the Church, yet they are a burden to the Church, and I wish that godly men did count it a greater burden to them then they doe, that they have so many wicked men in their Church. A wicked man in the Church, is like a wooden legge to the body of a man, a naturall legge that carries the body, but if a man hath a wooden legge, the body must carry it; so wicked men are a great burden and trouble to the Church, as Paul sayes (speaking of wicked men) I wish (sayes

2.

2. Pet. 2. 13

he) they were even cut off that trouble you, such men as are loose in practise, and loose in opinion, truly both these have been great burdens and troublers to the Church of God; they are to the Church, as *Jonah* was to the ship, what a storm have they raised in this kingdome! which God knowes, whether you or I shall ever live to see it blown over. Thus much for the second part of Mans misery by Nature; That at that time ye were aliens to the Common wealth of *Israel*.



SERMON, VIII.

EPHES. 2. 12.

— *And strangers to the Covenants of Promise* —



EE come now in order to the third part, *And strangers to the Covenant of Promise*, but before I shall draw out any Doctrines from these words, I shall resolve these five questions which are very needfull to be discussed.

III.

1. What is the difference between the Covenants and the Promise? For many look upon them to be both one and the same thing.

Quest. I.

2. What is meant here by the Covenants of Promise.

2.

3. Why it is called the Covenants of Promise.

3.

4. Why it is called in the plurall number, the Covenants of Promise.

4.

And lastly, What it is to be a stranger to the Covenants of Promise.

5.

Quest. 1.

1. Quest. What is the difference between a covenant and a promise?

Answ.

Answ. In answer to this, you must know, that though every Covenant is a promise, yet every promise is not a Covenant, a Covenant is a more comprehensive thing then a promise, for a Covenant is nothing but a bundle of promises, all the promises in the Gospel bound up together in a bundle, so that herein you see the difference between a Covenant and a Promise.

Quest. 2.

2. What is meant by the Covenants of Promise?

Answ.

I answer, That it is the free and gracious promise, that God made with Adam after the fall, and with the Patriarchs, Abraham, Isaac, and Jacob, and all the faithfull, wherein he promised them Salvation and eternall life, through Christ, which was to come, this is the Covenant of Promise, even the promise which God made with his children, before the coming of Christ, wherein he did covenant to give them life and salvation, through Christ which was promised to come.

Quest. 3.

3. Why is it called the covenants of promise?

Answ.

Answ. It is called so, because Christ the matter of this Covenant was not actually come, but onely promised that he should come, that is the reason of this phrase here. [the covenant of Promise].

Quest. 4.

4. Why is it called in the plural number.

ber the Covenants of Promise, seeing there was but one Covenant of Grace, the Covenant of Works was made to Adam before the fall, and the Covenant of Grace after the fall?

Ans. It is called the Covenants of Promise, not as if there were severall kindes of Covenants, and of Salvation by Christ, but because there were divers exhibitions and administrations of this one Covenant; not as if this Covenant were many in kinde and substance, for it is the same now that it was at the beginning, but only it was diversly administred, explained and enlarged; sometime it is called a new Covenant, that is, new in regard of the urging, & exhibition of it: the like phrase you have touching Love, Behold, a new command I give unto you, that you love one another, it was called new, because it was then newly enforced upon the people: The Covenant of Grace, the tenor of which is, that we shall have life and salvation through the blood of Christ, it is called Covenants, because it was so often renewed and administred, first it was made to Adam after his fall, The seed of the woman shall bruiſe the Serpents head, and then it was renewed to Abraham, Paul explains it in Heb. 3. and after him, to Isaac, and then to Jacob, and David, and Solomon, and all the faithfull, but the Covenant was still for substance the same,

Ans.

1 Joh.

Gen. 3. 15.

Heb. 3.

though it was many times renewed, and so it continues the same to this very day, thus you have a brief account of these four Queries.

Quest. 5.

5. What is it to be a stranger to the Covenants of Promise?

Ans.

Ans. Did you but dive and look into the bottome of it, you would finde it to be the finall upshot of the misery of an unconverted man; to be a stranger to the Covenants of Promise, is to be in such a dismall and lamentable and deplorable condition, as that none of all the promises of God, for Grace, and life, and Salvation by Christ, doth appertaine to him: and is not this a very miserable and sad condition, that the Lord looks upon a man in an unregenerate estate, as incapable of any mercy, life or salvation by Christ? A Covenant (as I told you) is a bundle of promises, it contains all the promises of Grace, life, and salvation, now if you be without the Covenant, you must needs be destitute of all the promises by Christ.

Thus having by way of premise opened these five particulars, I shall now draw out this one Observation from the words.

Doctr.

Doctr. That all men during the time of their unregeneracy, are strangers to the Covenants of Grace; so that they can lay no just claim to any promise of having life and Salvation by Christ; you are strangers to the Covenants

of

of promise; and (Beloved) when I tell you, that you have no title to any one promise of life or Salvation by Christ, it is the saddest news that ever you can open your ears to hear; if you are a stranger to the Covenant you are without all the promises, for the covenant is a bundle of promises, all the promises of God bound up together; In the handling of this point I shall onely shew you two things, and then apply it.

1. I shall shew you what the Covenant of Grace is.

2. How you may know whether you are men without the Covenant of Grace, yea or no, and can lay no just claim to any promise of life and Salvation by Christ.

3. I shall winde up all in a practicall use, both for consolation to those, that are in the Covenant, and for terrour to those that have no right to the Covenant.

1. For the Nature of the Covenant of Grace, it is that free and gracious Covenant which God made with *Adam* after the fall, promising him pardon of sin and eternall life, through the righteousness of Jesus Christ. This is the summe and substance of the Covenant of grace, it is the promise of God first made to *Adam*, and then renewed to *Abraham*, *Isaac*, and *Jacob*, *David* and *Solomon*, and all the faithfull, it

I.

is

is the solemn promise that God made to the Elect of their obtaining Salvation through the righteousness of Jesus Christ: Now here you must be very careful lest you run into a mistake, for there are two sorts of people that run into very dangerous errors concerning this particular: As

1. 1. The *Socinians*, that are of an opinion, that all the Patriarchs and good men in the old Testament did none of them go to heaven, till Christ came in the flesh; a very uncharitable and ungodly opinion; And
2. 2. There are others that hold, that living in obedience to the Morall Law of *Moses*, is to tye the people to the Covenant of Works, to be justified by it, they hold the Jews did not live under a Covenant of Grace till Christ came, but if it were so, none of them could possibly be saved, for by the *workes of Law shall no flesh living be justified*, no man in the World can ever goe to heaven by the Covenant of Works. This I doe onely mention by the way, that you may see and understand, that since the fall of *Adam*, all men are saved by the Covenant of Grace, the Covenant of Works was no longer in force, then while *Adam* lived and continued in Innocency, but as soon as ever he fell, the Gospel was presently preached unto them, as well as it is to us now, only it was preached unto them more darkly, and to us more clearly.

Christ

Christ was preached unto them as to come, but he is preached unto us as come already.

We come now to the second question, to stir you up and put you upon enquiry, how you may know whether you are the people that are in Covenant with God yea or no, so as that you can lay a just claim to the Covenant of Grace, and to all the promises therein contained for salvation and life eternall by Christ. I shall handle this Query not in the positive but in the negative part of it, how you may know, that you are not in the Covenant of Grace, I shall give you three or four discoveries of it.

1. Thou oh man art not in Covenant with thy God, that hast not yet broken the League and Covenant, which thou hast made with thy lusts, you that doe still keep up and maintain the League and Covenant with your lusts and corruptions, you are not as yet come within the Covenant of Grace; that man that makes a Covenant with death and hell, cannot be under the Covenant of Grace, and therefore you that have not broken off your sins by repentance and righteousness, and your iniquities by shewing mercy, you that are in a wicked course and resolve to continue so, lay no claim to the Covenant of Grace; you that are engaged to your lusts, you have been bad and

II.
Quest.

Ans. I.

and you will be so still, you have no interest in the Covenant of Grace.

Gal. 5. 4.

2. You that think to be saved by a Covenant of works, cannot be under a covenant of grace, *You that hope to be justified by Works, are fallen from Grace*, as the Apostle says in Gal. 5. 4. you are fallen from Grace, that is, not that you are fallen from the habit of Grace, you are fallen from the Doctrine of Grace, that holds out justification by Christ; that man shall never be saved by Christ that thinks he cannot be saved by Christ; and therefore a Papist, living and dying in this very opinion that he must be saved by a Covenant of works, cannot be saved; if you be not cast out of your selves, so as to rely wholly and only upon Christ for life and Salvation, you can lay no just claime of being under the Covenant of Grace.

3.

3. You are strangers to the Covenant of grace, that do make no conscience of breaking the engagements & promises you have made to God, you that are careless of keeping the Covenants you have made with God, this is an evident demonstration, that you are not in Covenant with God; those that are in Covenant with God make conscience of keeping their Covenants with God; if in times of affliction & trouble, you can make large promises to God of better obedience, and yet afterwards return with the dogge to his vomit, and are as bad, or worse

worse then ever you were, this argues, that you have no interest at all, in the Covenant of Grace.

Thus I have done with the second Query, the discoveries of those that are not in the Covenant of Grace; I have onely now the Application of the point to speak to, and the Use that I shall make of it shall be 1. For consolation to all that are in the Covenant of Grace, you have a bundle of promises to which you may have recourse, and lay claim to them as your own. 2. By way of terrour, to shew the misery of those that are strangers to this Covenant of Grace.

Use

1.

1. This may be matter of great consolation to you that are under the Covenant of Grace, that are in Covenant with God, this should provoke you to joy and comfort, in the consideration of the great happinesse you enjoy in being under the Covenant of Grace, from the misery you would be exposed to, did you live under a Covenant of Works. And now (Beloved) lend me your thoughts a little, while I shew you in fourteen particulars, the great happinesse you are now in, being in Covenant with God under a Covenant of Grace, from the misery you had lain under, in being only under a Covenant of Works. Doe this and live, I shall but only name them to you, and run over them very briefly.

The great happinesse in being under a Covenant of Grace.

1. The

1. 1. The Covenant of Works was given by God to Adam, as a Creator, but the Covenant of Grace is given by God to a Believer, as a Father; God had not this term of a Father before the fall, but only of a God and Creator, but being under a covenant of Grace, you may look upon that God that was only a Creator to Adam, as a Father to you.
2. 2. This had been your misery under a Covenant of Works; for that exacts perfect obedience, and does punish the offenders in case of disobedience: but being under a Covenant of Grace, the Lord accepts through Christ of sincere obedience, though it be not perfect.
3. 3. The Covenant of Works is not contented with perfect obedience neither, unless it be personall; it must not be perfect, done for thee by another, but done by thy self in thy own person; but now the Covenant of Grace, accepts of perfect obedience, though it be not done by thy self, but in the person of Jesus Christ; God the Father doth as fully accept of Christ obeying and fulfilling his will in doing and suffering in our behalfe, as if we had done and suffered what he did in our own persons, and herein lies the great happiness of a man under the Covenant of Grace.
4. 4. The Covenant of Works was made by

by God to *Adam* without a Mediator, there was no third person between God and *Adam*, but the covenant of Grace was made by God with us, *in the hand of a Mediator Jesus Christ*. You may conceive it thus, suppose two men should be at discord and variance one with another, and a third person a friend to both these that are false out, should come and endeavour to decide the difference, first going to one and desiring him to be reconciled to the other; and then going to the second, and entreating him to be pacified towards the first, till he hath united and reconciled them both together; so it is here, Christ is a friend both to God and man, he is the Son of God, and he is husband of his Church, and being the Mediatour of the new covenant, he comes first to his Father, and says, Father I know, that all mankind hath broken that first covenant which they made with thee, and are thereby justly lyable to all that wrath & punishment due to the breach of it, and I know thy anger and displeasure against them, but I pray thee oh Father, be reconciled and well pleased with thy people, give them the sanctification of their Natures, while they live here, and give them heaven and happiness when they dye; and then Christ comes to Beleevers, and tels them; Sirs, I have procured peace, and pardon, and re-

conciliation for you, the sanctification of your Natures here, and heaven when you dye, and therefore lift up your heads with joy; Christ first goes to his Father, and sues to him for pardon, and then comes to us, and begs of us to be comforted.

5.

5. *Adam* under the Covenant of Works he had nothing but Works to save him, and he was to keep this *Covenant of Works* only by *his own strength*; he had no strength but his own, to perform any duty, he had no bottome, no foundation, but himselfe to stand on; but under the Covenant of Grace we are kept by the *mighty power of God through Faith unto Salvation*; we are under a far better condition under the Covenant of Grace, then *Adam* was at first, in the State of innocency, for though hee was perfectly holy, yet he was not immutably holy, but now the foundation of God standeth sure, we are kept by the mighty power of God unto Salvation.

6.

6. The Covenant of Workes, if a man did once break them, that did admit of no repentance; had *Adam* and *Eve* after the fall, wept their eyes out, or prayed their hearts out, all would have done them no good; repentance will no way avail the Covenant of Works; as it is in the civill Law, if a man hath committed murder, the Law does not enquire whether the man does repent, or is sorry for what he hath done,

no, but the Law takes notice whether he hath done the fact; or no, if he hath, he must dye, no repentance will avail; but in the Covenant of Grace it is far otherwise, for though you have done the fact, and broken Gods Commandments, yet if you repent, and mourn, and grieve for the sins you have committed against God, the Lord will pardon and forgive them, as if they had never been committed, so that this is another great happinesse you enjoy in being under the Covenant of Grace.

7.

7. *Adam being under the Covenant of Works, God took the very first forfeiture of breaking of this Covenant, and one sinne made God to disanul that covenant, whereas the Covenant of Grace is not made void nor disanul'd although you commit many sins: as you may see in Ro. 5. 16, 17. says the Apostle there, Not as it was by one that sinned so is the gift, for the judgement was by one to condemnation; but the free gift is of many offences unto justification, that is, under the Covenant of Works, there one sin did condemne all the world, but being under the Covenant of Grace there the free gift is of many offences unto justification, many sins are pardoned and many offences are passed over; the Covenant of Grace pardons many sins and overlookes many weaknesses and failings, though you break your Covenant often, time after time, yet the Covenant of*

Psal. 89.
31. 32. 33.

Psal. 11. 5.

Grace shall not be broken, the first Covenant was disanuld for *one sin*, but the second Covenant shall not be disanuld for *many sins*, as you may see in Psal. 89. 31, 32, 33. sayes God there, *If they break my statutes, and keep not my Commandements, then will I visit their transgressions with the rod, and their iniquity with stripes, neverthelesse my loving kindnesse will I not utterly take from him, nor suffer my faithfulness to fail, my Covenant will I not break, nor alter the thing that is gone out of my lips,* and so in Psal. 11. 5. *The Lord will ever be mindefull of his Covenant: so that this is another part of your happinesse.*

8.

8. (Pray observe this) had *Adam* continued still under the Covenant of Works, and kept the Covenant, performing exact and perfect obedience to it, yet he could never have come to *heaven*, he should have had *onely an everlasting continuance in Paradise*, he should never have enjoyed *heaven*, but being under the Covenant of Grace, that entitles you to everlasting Salvation and happinesse in *heaven*, by *Jesus Christ*.

9.

9. Under the Covenant of Workes, though God did promise *life to Adam*, upon the performing of the Covenant, yet God did not promise *pardon to Adam* upon the breach of the Covenant; God promised him thus, *Do this and thou shalt live*, but God did not promise him, that though he should break his commands and sin against him,

ver

yet hee should bee saved notwithstanding: in the Covenant of works, there is no promise at all of pardon, but only of life; but under the Covenant of Grace you have a double promise. 1. You shall obtain life eternall, and Salvation by Christ: And 2. you shall have all your sins pardoned and washed away in the bloud of Christ, that you doe commit against him, you shall have pardon and remission of sins by Christ, so that no sin shall be charged upon you.

10. Under the Covenant of Works God did accept the *person* for the *workes sake*, but under the Covenant of Grace, he doth accept of the *Work* for the *persons sake*: and herein lies our happinesse, under the Covenant of Works God did accept of *Adams* person meerly because his works were altogether righteous and good, and he accepted his person no longer then his works were good, for as soon as ever he broke the command, God was displeased with him, but under the Covenant of Grace God doth accept of the works for the person sake; as you see in *Abel*, he was first accepted, and then the sacrifice, first his person was well pleasing to God, and then the sacrifice for the persons sake: so God accepts of our praying, reading, hearing, and all that we doe through Jesus Christ, he being well pleased with our persons in Christ,

10,

he is delighted and well pleased with all our services in him,

11.

11. The Covenant of Works was made to *all men* generally and universally without exception, but the covenant of grace was made onely to a *select* and *chosen people*: all mankind were in *Adam* under a Covenant of Workes, if *Adam* had kept the Law, all mankind had lived by him; but herein lies your happinesse, in being under the Covenant of grace, when it is made onely to a few, to a peculiar and chosen number of men.

12.

12. The Covenant of Works that entitles men to no further honor, then to be a worthy and honourable *servant of God*, not a *child of God*, but under the Covenant of Grace, we do not only become servants, but *adopted sons*, we are the children of promise by Faith in Christ, the Covenant of Grace puts us into a state of Sonship: *Adam* was the son of God by creation, but not by grace and adoption, till the Covenant of Grace was made.

13.

13. *Creation* was the foundation of the Covenant of Works, but it is *Redemption* that is the foundation of the Covenant of Grace, the foundation of this is, because Christ hath died for us, and shed his blood for us.

14. In the Covenant of Works God did onely manifest the attributes of his

or eat-

greatnesse, and power, and wisdom, and justice; but in the covenant of grace hee does demonstrate the attributes of his grace and mercy, goodnesse and patience, &c. God in the covenant of works was only a *just* God, *Do this and live*, so long as thou keepest my Commandments thou shalt live and no longer; but in the covenant of grace, he is a *mercifull* God too, the Lord did make the attributes of his mercy and goodnesse to shine forth in this covenant; should God say to us, so long as you doe well it shall be well with you, but if ever you break one command or commit one sin, you shall be damned, if God should say thus to us, we were in a most miserable and undone condition, and could not escape damnation; but we being under the covenant of grace, by his Son Jesus Christ, he tels us that although we doe break his commands, and sin against him, yet in his Son he will pardon us, and passe by all our transgressions, as if they had never beene committed.

K 3

SER-



SERMON, IX.

EPHES. 2. 12.

— *And strangers to the Covenants
of Promise* —

Use 2.

HAVING shewn you in 14. particulars, your great happiness in being under the covenant of grace, from the misery you would have lain under, had you been under the covenant of works: I come now to the second Use, which is a Use of dread and terrour, to lay before you the great misery of those that are strangers to this covenant of promise; and here I might lay before you much astonishing and perplexing matter, to all those that are not in the covenant of grace: I shall be the larger upon this particular, because the last day I spent half an hour about a use of comfort, in shewing you your happiness in being under the covenant of grace, and therefore now I shall spend

spend the like time in declaring the misery of all those that are strangers to the covenant, which I shall comprise under these six heads.

1. This is one part of your misery, you are bound to keep the whole Law of God, and that in your persons, else you can never be saved: and oh how impossible is this for any man to do! he that is under the covenant of grace, God the Father accepts of Christs keeping and fulfilling of the Law for him, as if it were done by him in his own person; but to such as are not in this covenant of grace, God sayes to them, if you doe not keep the whole Law, and that personally, you shall be damned eternally, as in Gal. 5. 3. sayes the Apostle there, *I testifie again to every man that is circumcised, that he is bound to keep the whole Law*; if you will not accept of Christ, and accept of Salvation by his blood alone, but run to circumcision; I tell you saith the Apostle, that you are debtors to keep the whole Law of God, and he will cast you into hell, upon the least breach of the Law. Oh thou unhappy man, upon how hard termes canst thou hope for salvation, even upon impossible termes; thou canst as well keep the sea in thy fist, as keep the whole Law of God in thy own person; God sayes to thee, if thou dost break but one command, though thou

The misery of being strangers to the Covenant of Grace.

1.

should keep all the rest, yet thou shalt die and be damned eternally; but if you be under the covenant of grace, though you break the Law again, and again, yet Christ doth redeem you from the curse of the Law, he being made a curse for you.

2.

2. Thou that art a stranger to the covenant of grace, thou hast *no strength but thy own* to help thee in the discharge of all thy duties; but now a man that is under the covenant of grace, God doth command him a duty, and does with the command *give him a power* to perform the duty; God bids him ask grace, and powers upon him a spirit of Grace; he bids him pray, and gives him a spirit of prayer; God commands him a duty, and gives him a flexible, willing, and an obedient heart, and abilities to perform the duty: when in Scripture God does command a duty, he does likewise promise to assist and enable us to the performance of the duty; as for example, the Lord bids us, *to wash us and make us clean, and put away the evill of our doings*, and a poor soul saith, Oh Lord I am not able to wash my heart, nor cleanse my wayes, nor to do any thing that is good of myself, and therefore sayes God again, *I will wash you and make you whiter then snow*; so God bids us to get *new hearts*, and then again he promiseth, *to create in us new hearts*, and

Isa. 1. 16.

Ezek. 36.

25.

renew

renew rights spirits within us : I might instance in sundry other particulars ; but now this is thy unhappinesse oh man that art a stranger to the covenant of grace ; God bids thee keep his commands, but he gives thee no power to fulfill his commands ; he bids thee aske grace, and never gives thee a spirit of grace ; he bids thee pray, and yet never powres out upon thee a spirit of prayer ; and if *Adam* in his innocency, when he was perfect, was not able to keep Gods commands ; how much more unable art thou to doe any thing that may please God ? thou by thy own strength art as well able to make a world, as to make one prayer, or perform any duty in a holy and spirituall manner ; thou canst as well destroy the whole world with thy own hands, as subdue any lust by thy own strength ; but under the covenant of Grace, God tels us, that though we cannot keep the Law, yet he will accept of his Sons keeping it for us ; and he hath promised to help and assist us in the performance of every thing, that he commands us.

3. You that are strangers to the covenant of grace, herein lies your misery ; you have no *Advocate* to plead for you ; nor *Mediator* to stand between God and you ; you have an angry God frowning upon you, and a galled conscience ready to accuse

cuse you, and every thing else in the World against you, but no friend either in heaven or in earth to plead or speak for you; Christ is a mediator to those only that are under a covenant of grace; now what canst thou say for thy self oh man, why thou shouldst not be condemned, and damned in hell for ever, for thy drunkennesse, adultery, sabbath-breaking, prophanenesse, swearing, lying, and thy ungodly practises? thou canst have nothing to plead for thy selfe, but must needs be cast out into hell fire irrecoverably; but now a godly man that is under the covenant of grace, he can say, Lord here is Christ my mediatur, that pleads with thee for the pardon of all my sins, and for the obtaining of heaven, and happinesse, and glory for me, through his obedience and merits; but thou that art under the covenant of works, thou canst not say, I have Christ to plead for me, and to be an Advocate with the Father, to beg for pardon of sin, and life and salvation for thee; thou canst not say so, for without the covenant of grace, there is no Mediator; Christ is the Mediator onely of the new covenant; therefore what sad condition art thou in, seeing as verily as thou standest here now, so thou must one day stand before Gods tribunall to answer and be judged for

2 Cor. 5.
10.

every

every thing thou hast done in thy body, whether it be good or evil, and then thou wilt have no body to plead for thee, but must inevitably be cast into everlasting burnings.

4. Being out of the covenant of grace, this is your misery, God will in *exactnesse and rigour of justice* proceed against you for your sins, without any mixture of mercy at all. (Beloved) God hath no mercy without his covenant, but in the covenant of grace, he is a God *gracious and mercifull, slow to anger, and of great kindnesse, abundant in mercy and truth, pardoning iniquity, transgressions, and sins,* but he is cloathed with justice and rigour to all that are without this covenant. As it is in courts of judicature in point of life and death, the Judge will take no notice whether the man be a sorrowfull man or no, the Law is not to shew mercy, but to punish the offence, the Law does not enquire whether the man be penitent and sorry for what he hath done, but whether the fact be done or no, if it be, he must dye for it, there is no remedy: just so it is here, God doth not enquire under a covenant of works, whether you are sorrowfull for breaking of his Law, but he enquires whether you have broken it, or no; and if you have, he will condemn thee, and cast thee into hell fire, and then the poor soul cries out, Oh Lord be mercifull to me this once, it shall be a warning to me,

4.

Exod. 34.
6, 7.

I will never sin against thee, nor displease thee more, but will from henceforth walk more humbly, and holily, and circumspectly before thee, and yet all this that thou hast promised, if thou wert able to perform it, will not avail thee, for God will hear none out of Christ, and out of the covenant of grace.

5.

5. A man out of the covenant of grace, he hath no true and speciall title to any of the blessings of God here in this world, Gods blessings go along with his covenant, and therefore it is very observable, that in that chapter where God does promise the blessings of the covenant of grace, in that very chapter he promiseth the blessings of this life, as you may see in the 36. of Ezek. sayes God there, I will powre cleane water upon you, and you shall be cleane, yea from all your filthinesses, and from all your Idols, will I cleanse you: a new heart will I also give you, and a new spirit will I put within you, and will take away the stony heart from you, and will give you a heart of flesh, and will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgements and doe them, and you shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God; all these are the mercies of the covenant of grace: now mark the next words (saith God) I will call for corn, and will incerease it, and lay no famine up-
on

Ezek. 36.
v. 25, 26.
27, 28.

ver. 29, 30.

en you, but I will multiply the fruit of the trees, and the increase of the field, and so in the 10, 11. ver. of that chap. And I will multiply men upon you, and the cities shall be inhabited, and the wastes shall be builded, and I will multiply upon man and beast, and they shall increase, and bring fruit, and I will do better to you then at your beginnings, and ye shall know that I am the Lord: Here the Lord entails earthly blessings to the covenant of grace, intimating, that all that are under the covenant of grace they have a title not only to all spirituall, but to temporal blessings likewise; but no wicked man out of the covenant of grace, hath any true title to any outward blessings; they that are of the faithfull, are blessed with faithfull Abraham, and enjoy outward blessings, as a blessing; but wicked men, it is true they have something allowed them, but it is as to prisoners, in a prison they have something to keep them alive untill their execution; and so wicked men they have prison allowances till the execution day.

v. 10, 11.

6. Your misery, (that are strangers to the covenant of grace) lies in this, God will not give acceptance to any of your services, though you may doe as much, for the matter of them, as any godly man doth; nay thou mayst hear more Sermons, and say more prayers, and perform more duties, then a godly man does, and yet

6.

Heb. 11. 4.

Prov. 15. 8.

yet not be accepted, when the others shall, as you may see in Gen. 4. 4, 5. *Cain and Abel* they both of them brought sacrifices to God, one of his flock, and the other of his grounds; and the Apostle speaking of this, sayes, that *by faith Abel offered a more excellent offering then Cain*; it was not more excellent in regard of the matter of it, for in all probability and likelihood, *Cains* sacrifice was of more value then *Abels*, for his was but a few young lambs, the firstlings of his flock, but *Cains* was of the first fruits of his ground; and yet *Abels* sacrifice was accepted, and the others rejected, because *Abel* was a godly man, under the Covenant of Grace, by which God did accept of what he did, though it were lesse then *Cains*: and so *Solomon*, *The sacrifices of the wicked are an abomination to the Lord, but the prayer of the upright is his delight*: a sacrifice you know is a great deal more costly then a prayer, for that costs a man nothing but his breath, when the other will cost a great deal of money, and yet a costly sacrifice is hated by God coming from a wicked man, when a penniless prayer coming from a godly man is accepted: so that under a covenant of grace, though you do lesse for the matter of the duty then wicked men doe, yet yours shall be accepted, when theirs shall be rejected.

Thus I have done with the use of cer-
rou

four in laying down to you this sixfold misery of those men that are strangers to the covenant of grace; and here because I would not have any poor soul, that is under the covenant of grace, and partaker of all the great priviledges of it, to goe away with a sad heart, I shall onely leave with you two or three words of comfort to them; You children of the covenant, that are under the covenant of grace, let not your hearts be troubled, at what hath been said this day, concerning the misery of those men that are strangers to this covenant, and to bear up and support your spirits, I shall give you two or three comfortable considerations.

I. That all the outward blessings that you enjoy, comes to you in a covenant way, God hath given you these blessings as an appendix to the covenant, and by vertue of an entail to his covenant; the Lord never gives you a *common blessing*, but you see the love of a *Father*, and of a *husband*, and of a *friend*, and the love of God in that blessing; and therefore as I told you before in that very chapter, where God promiseth the *blessings of the covenant of grace*, he promiseth the *blessings of this life too*, as an intail to the covenant; wicked men may have blessings but not by vertue of a *promise*, not by vertue of the *covenant of grace*. But now if you ask
me

mee how you may know, whether the blessings you enjoy come unto you by virtue of the Covenant of Grace: I answer, you may know it by these two things:

1. In case you doe use and imploy all the blessing you receive from God, to the honour of God: thus *Abraham* did, as you may see in *Gen. 17. 1, 2, 8, 12.* his using the blessings of God to promote the service of God, did demonstrate that those blessings came to him from God, in a covenant way, but those that are strangers to this Covenant, the mercies they enjoy are given them for their hurt.

2. When blessings are as *cords* to draw you nearer to God, and as *bands* to tie you fast to God, then they come to you in a Covenant way: as in *Jer. 31. 11, 12.* For the Lord hath redeemed Jacob, and ransomed him from the hand of him that is stronger then he, therefore they shall come and rejoyce in the height of *Sion*, and shall run to the bountifulnesse of the Lord, even for the wheat, and for the wine, and for the oyle, and for the increase of sheep and bullocks, &c. That is, all the mercies of God, shall make them to come nearer and nearer, and cleave closer to God; you then that do enjoy your share of the blessings of God, and they do not endear you and draw you nearer to God, you cannot look upon them as flowing in upon you in a Covenant way.

Jer 31. 11,
12.

2. You that are in covenant with God know this for your comfort; that the Lord does accept of a little, that you do in his service, better then a great deal that a wicked man performs to him; God will accept of a few turtle doves of you, when he will not accept of 1000 Rams, or 10000 rivers of oyle of the wicked, he will accept of a cup of cold water given to a righteous man, in the name of a righteous man, when he will not accept of the costliest sacrifice from the wicked: Oh what a happy condition art thou in, that art under the covenant of grace, wicked men may heare more Sermons, and performe more duties, and say more prayers to God then you, and yet in all their duties be rejected, when thou art accepted.

2.

3. Take this for your comfort that when ever you offend God, and provoke him to anger, you have a Mediator to stand between God and you; though you are guilty, yet you have an Advocate to plead your cause for you; you that are under the covenant of grace, you may say to Christ your Mediator, as the Israelites said to Moses, when they had offended God, goe thou and speak unto God for us; so may you say when you have nothing, but thundring and lightning and tempests in your souls, and the flashings of hell fire

3.

in your consciences, then you may say to Christ, go now to God and speak for me, mediate with thy Father for the pardon of all my sins; I have offended God, oh intercede with him in my behalf, I have committed a great offence, oh plead with thy Father, and beg a pardon for me; thus thou maist say to Christ, being under the covenant of grace.

But here lest any one should lye under a spirituall delusion, and think himself under the covenant of grace, when he is a stranger to it, lest the *Dogs* should snatch at the *childrens meat*, I shall lay down to you some distinguishing Characters, whereby you may know whether you are under the covenant of grace or no; and before I make entrance upon this, I will only premise four sad and dismall conclusions, which will make way the better for what I have to handle in the examination.

• I

1. Take in this conclusion, that a man may be within the outward and common priviledges of the covenant of grace, and yet be without the saving and spirituall priviledges of it, as pardon of sin, having God to be your God, and Christ to be your Saviour, &c. as in Deut. 29. 10, 11, 12. sayes Moses there, *You stand this day all of you before the Lord your God, your Captains of Tribes, your Elders, and your Officers with all the*

Deut. 29.

10, 11, 12.

the men of Israel, your little ones, your wives, and the stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water, that thou shouldst enter into covenant with the Lord thy God: Now here you see, were all from the rich to the poor, to enter into covenant with God, and yet it is not imaginable that all these did partake of the inward priviledges of the Covenant of grace, they did all partake of *circumcision*, which was the seal of the covenant, of the outward priviledges of it, but not all did partake of the inward and speciall mercies of the covenant of grace, as pardon of sin, peace of conscience, joy in beleev'ing, God to be their God, and Christ to be their Saviour; and so in Rom. 9. 4, 5. sayes the Apostle, *They are the Israelites to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises, of whom are the Fathers, and of whom as concerning the flesh Christ came, these were very great priviledges, and yet saies the text in vers. 8. These are not all the children of God, though they had the externall blessings of the Covenant, yet they were not all the children of God; so that you see, you may be within the Church of God, and partake of the outward blessings of the Covenant, and yet want the inward and spirituall blessings of it.*

Rom. 9. 4, 5.

Vers. 8.

2.

2. Take in this sad conclusion, that the most of men in the world, are without the common and outward mercies of the covenant of grace, as all that are in the state of *Judaisme*, *Turcisme*, and *Paganism*, and these being without the outward priviledges of the Church, they can hope for no salvation. If you should divide the world into one and thirty parts, there is but a fift part of them are *Christians*, there is nineteen parts of the world that are *Jews*, and *Turks*, and seven parts that are *Pagans*; so that there is but five parts that are *Christians*; the most of men in the world are without the outward and common blessings of the Covenant of grace, and therefore can obtain no salvation by Christ.

3.

3. Take this conclusion yet further, that the most of those men that are within the outward and common blessings, are yet without the saving and spirituall blessings and priviledges of the covenant of grace; this conclusion is answerable to that phrase in *Mat. 2.* *Many are called, but few are chosen*, there are but a few chosen to life and happinesse, amongst those that are partakers of the externall mercies of the covenant of grace, as in *Zach. 13. 8, 9.* And it shall come to passe, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein, and I will bring

Zach. 13.
8, 9.

bring the third part through the fire; and will refine them, as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them; I will say it is my people; and they shall say, the Lord is my God: there was but one part of three that were godly; and as it was then, so it is now; but one part of three that can say truly, they have an interest in the covenant of grace; and therefore (Beloved) this may be some of your lot, there are many of you that have a share in the outward blessings of the covenant, that have the Ordinances and meanes of grace; and make profession of Christ, and yet few of you that have any speciall and peculiar blessing from Christ. As when Christ was thronged in the multitude, there were a great many that touched him, but one onely that got any vertue from him, so there are a very few that enjoy the speciall and peculiar blessings of the covenant, to have sin pardoned, and their corruptions subdued and their duties and services accepted; God to be their God, and Christ to be their Saviour.

Take this conclusion likewise, that such is the pride and deceitfulness of mans heart naturally, that from their being within the compasse of the outward blessings of the covenant, that they will conclude themselves, to have an interest in

Joh. 8. 33.

30.

41.

the inward and spirituall blessings of the covenant of grace, as you shall finde the Jews did in Joh. 8. 33, 39, 41. in vers. 33. say they, we are the seed of Abraham: and vers. 39. we have Abraham to be our Father: and from hence they conclude in vers. 41. that God was their Father too, though Christ told them plainly they were of their father the Devill: wicked men are very apt to deceive themselves, and think they have an interest in the spirituall blessings of the covenant of grace, because they partake of the Sacraments, and outward ordinances; whereas in Baptisme you may have your face sprinkled with water, and yet never have your hearts sprinkled with the blood of Christ, you may be born in the Church, and yet never be of the Church, of the first born in heaven; you may have the Church to be your Mother, and yet never have God to be your Father; there is but a remnant according to the election of grace, the main body is cast away; there is but a remnant saved, and yet the Jews did boast of themselves, that because they had the Adoption, and the Glory, and the Covenant, and the Promise, &c. therefore God was theirs too, and heaven and happinesse, and all theirs; when there was no such matter.

S.E.R.



SERMON, X.

EPHES. 2. 12.

—And strangers to the Covenants of Promise—

HAVING formerly premised four conclusions that you might not harbour any secret conjectures and imaginations that you do belong to the covenant of grace, when you do not; I come now to give you some trials and discoveries whereby you may know, whether you are the persons that can lay a just claim to life and salvation from God through his Son Jesus Christ, by vertue of his promise, and I shall comprise them under these three heads:

Three characters of a mans interest in the Covenant of Grace.

1. You may know whether you do belong to the covenant of grace or no, in case you doe partake of the spirituall blessings of the covenant:

2. In case you have the inseparable concomitants of the Covenant: And

3. In case you doe perform the condi-

ons of the covenant of grace, which is faith; beleewe and be saved: if you have these three, you may lay an undoubted claim to the covenant of grace.

I.

1. If you have the saving and spirituall blessings of the covenant of grace; and these are four; 1. God will be your God, and you shall be his people; This is the tenor of the covenant of grace, as in *Jer. 31. 33. I will be their God, and they shall my people.* I shall a little open this blessing to you, for God to be our God, it notes these three things: 1. It notes a speciall propriety in God, which none have but the elect. 2. It notes an all-sufficiency in God for their good. 3. It notes an absolute authority, that God hath over them.

I.

1. For God to be our God, it notes that God is yours in a speciall way of propriety, which none but those that are the children of God can have, wicked men cannot lay claim to God as their God; as Pharaoh, when he desired Moses to pray for him, sayes he *I have sinned against the Lord your God*, he could not say *against the Lord my God*, you that can upon Scripture grounds, lay claim to God as your God, as having a speciall propriety in him, you have an interest in the covenant of grace.

2.

2. For God to be your God, it notes an all-sufficiency in God, put out for your good, as in *Gen. 17. 1.* sayes God there to Abraham,

ham, I am thy God all-sufficient walk before me, and be thou perfect; you that can look upon God as having an interest and propriety in God; and you finde by experience, that God is exceeding good to your soules in every thing, if you see the emptinesse of all things in the world, and that they are but particular helps to thee, as food against hunger, drink against thirst, cloathes against nakednesse, &c. but you finde God to be an all-sufficient help and remedy, the chiefest good, sufficing, and satisfying, and filling thy heart, thou that canst look upon God, as thy all-sufficient good, as having thy portion and interest in him and in none else; this is an undoubted evidence, that you doe belong to the Covenant of Grace.

3. For God to be your God, it notes Gods *soverain*ty and power over you, for your benefit, the Lord will reign over you, and subdue corruptions in you, and quell your pride, and humble your heart, and give you a meek and quiet spirit. If you finde that God is yours in these three particulars, you may comfort your heart in an unquestionable interest in the Covenant of Grace, if God be your God, and you his people, that you have given up, and devoted your selves wholly to the service of God in every thing that you doe.

3.

2.

Ezek. 36.
16, 27.

2. Another speciall blessing of the covenant of grace is, that God hath promised to sanctifie and renew your natures: as in Ezek. 36. 26, 27. saies God there, *A new heart also will I give you, and a new spirit will I put within you, and will take away the stony hearts out of your bosomes, and will give you hearts of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgments and do them: God will not onely give us life for our happinesse, but grace for our holinesse; he will not onely give us imputed righteousness for our justification, but also inherent righteousness for our sanctification; now therefore examine your selves, have your natures ever been sanctified, and regenerated? have you been ever washed with clean water, and those stains of sin and corruption wiped away from you? hath the besom of sanctification ever swept your inward man, and made it not a cave for every unclean bird to lie in, but a habitation fit for the holy Ghost to dwell in? if it be so, you have a reall right to, and interest in the covenant of grace, for no man can have the blessings of the covenant, but he must have a beeing in the covenant of grace. It is very observable, that God is not only, as the covenant represents him, a God gracious and mercifull, slow to anger, and full of compassion, &c. but he is a holy God as well*

well as a mercifull God; and therefore he will work holinesse in us and expect holinesse from us, if ever we expect to have mercy and happinesse from him; never lay claim to God, nor expect life and happinesse from him; as he is a mercifull God, unlesse you resolve to be conformable to him as he is a holy God.

But here some may say, This is not so great a blessing as you speak of, to be sanctified by vertue of the covenant of grace; for there are many men that may be sanctified by the covenant of grace, and yet never be saved by it; and this objection they ground upon that place in Heb. 10. 29. *And they shall count the blood of the covenant, wherewith they were sanctified, an unholy thing.*

Object.

I answer that the sanctification here spoken of, is not a true sanctification, but onely in profession, in the sight of men, not in the sight of God; it is not a sanctification in very deed and in truth, but onely in shew and in the judgement of men.

Ans.

3. Another blessing of the covenant of grace, is the forgivenesse of our sins: as in Jer. 3. 34. *They shall all know me from the least of them to the greatest, saith the Lord, for I will forgive their iniquity, and will remember their sins no more:* now (beloved) can you say that God hath pardoned your sins, and done

3.

Jer. 31. 34.

Object.

done away your offences, if so, then you are under the Covenant of Grace.

But here some poor soul may say, Alas I have been a great sinner, and have committed offences against Gods and therefore, I fear I have no reall interest in the covenant of grace.

Answ.

Amos 5.
12, 15.

Be not discouraged, for it is the glory of the covenant of grace to pardon great sins; it puts a great deal of glory upon God, to pardon great sins; and passe by great offences, as in Amos 5. 15. (saies God) your manifold transgressions, and your mighty sins: here you see are manifold and mighty sins, and yet saies God, hate evil, and love good; it may be the Lord will be gracious to you, nay the Lord he will be gracious to you; though thou hast manifold and mighty sinnes, yet it is not the greatnesse nor mightinesse of them, but thy stubbornnesse of heart, in not coming in, and closing with Jesus Christ, that undoes thee.

4.

4. Another blessing of the covenant of grace, is Gods writing his Law in our hearts; that we shall never depart from him, as in Jer. 31. 33. I will put my Law in their inward parts, and write it in their hearts, I will be their God, and they shall be my people; that is, God will put into our hearts a futable frame and disposition answerable to every command of God in his Law, that

we

we shall be able to obey, observe, and keep it, and say that it is good; and then saies God, *you shall never depart from me*; now examine your selves, hath this effect bene wrought by the spirit of God in your hearts? hath God written the Sermons you have heard, not in your books, but in your hearts? if so, these are good evidences of your interest in the covenant of grace.

2. Another discovery or character of your interest in the covenant of grace is this, if you have in you the inseparable concomitances that belong to this covenant of grace; there are some things that doe alwayes accompany the covenant of grace, as I shall instance in 3 or 4 particulars.

1. If you be a man under the covenant of grace, in covenant with God, then you are disingaged from that league and covenant which you have made and contracted with your lusts, whosoever is in covenant with God, he hath broken his league with his lusts; you cannot be in covenant with Christ, till you fall off from your lusts, and break off from your sins, as in *Act. 3.25, 26.* sayes the Apostle, *You are the children of the Prophets, and of the covenant, which God hath made with our Fathers; saying to Abraham, even in thy seed shall all the kindreds of the earth be blessed:* First

unto

II.

I.

Act. 3.25, 26.

Pfal. 50.
16.

unto you hath God raised up his Son Jesus Christ, and him hee hath sent to blesse you, in turning every one of you from your iniquities, so that if you are children of the covenant, the Lord will turn every one of you from your wicked wayes, and therefore you that are not turned from the evill of your courses, that have not broken that league you have made with death and hell, you can lay no claim to the covenant of grace, as in Psal. 50. 16. sayes God there to the wicked, *What hast thou to doe, to take my covenant into thy mouth, seeing thou hatest to be reformed, and castest my words behinde thee? thou wilt not forsake thy lusts, nor leave thy sins, and therefore what hast thou to do to meddle with my covenant of grace? you can lay no claim to the Covenant, till you have cast off the old man, and subdued and overcome your sins and corruptions.*

2.

2. Another concomitant of the covenant of grace, that will accompany you, is this, you will be a people wholly devoted and given up to the service of God. Jer. 31. *I will be your God and you shall be my people,* the covenant of grace is called an holy covenant, Luk. 1. 72. not so much because it was made by a holy God, as because it was made for the holy creature, it will make them holy that do enter into it, and therefore those that are in Covenant
with

with God, are called a holy people, and they must be a holy people, as in 1 Cor. 6. 20. sayes the Apostle; You are bought with a price, therefore glorifie God in your bodies and souls, which are Gods, and in 2 Cor. 7. 1. Seeing therefore we have these promises, (dearly beloved) Let us cleanse our selves from all filthinesse both of flesh and spirit, perfecting holinesse in the fear of God: those that are in covenant with God, they are a holy and crucified people.

1 Cor. 6.
20.

2 Cor. 7. 1.

3. Another concomitant is this, that man that hath a share in the blessings of the Covenant, he doth make conscience to walk in the wayes of the Covenant; hee will not only close with the promise of the Covenant, but also make conscience of keeping the commands of the Covenant, for the covenant of grace does not onely bestow blessings upon you, but require something of you too, as in Esai. 55. sayes God, Incline your ears and come unto me and hear, hearken, and your souls shall live: and I will make an everlasting covenant with you, even the sure mercies of David: the covenant of grace is a sure and everlasting covenant, but sayes God, you shall come unto me first, and then I will make with you an everlasting covenant: God will have you to obey him, if ever you think to have any share in the covenant of grace; those that, let God command what he will, will doe what

3.

Esai. 55. 3.

they

they please; this argues, that they doe not belong to the covenant of grace; but if the blessings of the covenant of grace are given by God to you, and the concomitants of it found with you: and lastly, the conditions of it found in you: which is faith, the only condition of the covenant of grace, *believe and be saved*; if God hath brought thee into a believing estate, that there is not one promise in the Gospel, but you do heartily assent unto, and close with: if it be thus, then you may conclude, that you do belong to the covenant of grace; And thus I have done with these characters by way of tryall.

Use

I have only now a word or two more by way of use, and so have done with this third part of mans misery; and the Use that I shall make of this, shall be for consolation; to all those whose hearts can bear them witnesse, that they doe enjoy the saving blessings of the Covenant of grace; God to be their God, and they to be his people; and that God hath sanctified and renewed your natures, and pardoned and passed by all your sins and iniquities, and hath written his Law in your hearts, that you doe not depart from him; if you have the concomitants of the Covenant, that you are disingaged from the league and covenant you have made with sin, and death, and hell; if you

you are wholly devoted and given up to the service of God, and doe make conscience to walk in the ways of the Covenant; and if the conditions of the Covenant of Faith in Christ be found in you; if you are brought into a beleeving condition; if all these things be wrought in you, then hearken to the great happinesse and benefit you enjoy, by being under the Covenant of Grace.

1. Thou hast that which is more worth then a kings ransome, nay then all the world, thou hast God to be thy God which is all in all, it is more then that which was promised to *Esther* by King *Ahasuerus*, to the half of his Kingdome; you have more then the Devill promised to Christ, when he carryed him to the top of the mountain, and shewed him all the Kingdomes of the world and the glory of them; thou hast more then the whole world, for thou hast God to be thy God, and thou hast an interest in the Covenant of Grace, which is a bundle of promises, and includes in it all the promises of the Gospell, which are all yours, and you may goe and apply them to your own soules in whatsoever condition you are in.

2. You that are in Covenant with God, labour to admire the great condescension of God, that he would be pleased to proceed with you by way of a Covenant: I

have read of some Authors that have more wondred, and stood amazed at this, then at any thing else in the World, that God that is the Sovereign Lord of all the workes of his hands, that he should not rule us and command us by a Law, but deal with us by way of a Covenant, for God is not bound to give us a reward, though we should serve him all the dayes of our lives; God might command us as we are his creatures to serve and obey him, to pray, read, hear, and walk holily and humbly before him, and when we have done all this, yet he might say to us, I will never give you heaven nor happinesse, nor any reward at all; he might have said thus to us, but he hath condescended so far, as to make a bargain with us; that if we will beleieve in his Son Jesus Christ, and live holily, and walk uprightly before him, then *he will be our God,* and *we shall be his people,* he will write his Law in our hearts, and sanctifie, and renew our natures, and pardon and forgive all our sins, and give us heaven and happinesse when we dye; Oh what an infinite condescension is this in God, and what unspeakable bounty and free grace; that when he might say to us, you are bound to serve me, and obey me, and to love and fear me, but I am not bound to make a Covenant with you, and promise
you

you my Son, and life, and Salvation, through him, but though I am not bound to it, yet I will give you my Son, and heaven, and happinesse, and I will be your God, and you shall be my people, and I will regenerate and sanctifie your natures; and create in you new hearts, and write my Law in your inward parts, I will freely do all this for you, sayes God, Oh what infinite condescension and free grace and mercy is this!

3. Another great happinesse you doe enjoy under the Covenant of Grace, is this, the Lord will pardon all the great sinnes you commit against him, and accept of all the weak duties and services you perform to him; though you commit great and mighty sins, yet the Lord is gracious and mercifull, and will pardon them; the Covenant of Grace covers great sins: as the sea can cover a mountain as well as a mole-hill; so the Covenant of Grace can pardon mountainous sins as well as small ones. And again, the Covenant of Grace does accept of weak and imperfect duties, nay those very duties which wicked men doe perform, though they be more for the matter of them then ours are, yet by vertue of the Covenant of Grace, the Lord does accept of ours, and will not accept of theirs, as in *Prov. 15. 8.* the place that I quoted before, *The sacrifice of the wicked is an*
M 2 *abomination*

abomination to the Lord, but the prayer of the upright is his delight; a sacrifice is a great deal more costly then a prayer, and yet the Lord will accept of a poore penniless prayer coming from a godly man, when he will reject a costly Sacrifice from a wicked man; God will accept of a cup of cold water, from one in Covenant with him, when he will not accept of 10000 rivers of oile from a wicked man; he will pardon your great sins, and accept of your weak services: indeed, were you under a Covenant of works, that would require perfect obedience, but being under a Covenant of grace, the Lord accepts of sincere, though it be imperfect obedience: and thus I have done with the third part of mans misery, being strangers to the Covenant of grace.

SER-



SERMO X, XI.

EPHES. 2. 12.

—Having no hope—



EE come now to fall upon the fourth part of an unconverted mans misery, (which you will think to be a very strange one) that he is without hope; while these Ephesians were in a state of Gentilism, unconverted to the Faith of Christ, they were *without hope*, & the reason of it was, because they were *without Christ*, who is the *way*, the *truth*, and the *life*, there is no other way to heaven but onely by Jesus Christ, and seeing they were out of the way to heaven, they must needs be without any hopes of coming to heaven; it was the first branch of their misery, in being *without Christ*, that exposed them, and made them lyable to all the rest, because they were *without Christ*,

IV.

therefore they were *aliens* to the *Commonwealth* of *Israel*, & therefore they were *strangers* to the *Covenant of Promise*, and *without hope*, and *without God in the World*.

Object.

Ob. But here some will be ready to say, How can this be that the *Apostle* should say, they were *without hope*, when were it not for hope, the heart would break; and therefore it is not possible, they should be *without hope*?

Answ.

I answer, it is true, they had a hope, but it was a vain hope, an ungrounded and a deluding hope, and this kinde of hope is no better then no hope at all, so that the *Apostle* might well say *they had no hope*, that is, no good nor well grounded hope for heaven, they had onely a presumptuous hope, such a hope as would make them ashamed in the latter end, they had only the *hope of the hypocrite* that shall *perish*, and therefore when the *Apostle* sayes, that these *Ephesians* during their unregeneracy, were without hope, his meaning is, that they were without any wel grounded hopes for heaven, they had no *Scripture* grounds, to bottome or build any hopes upon, that God would bring them to heaven; this is a very sad and dreadfull point I am now upon, in shewing you this part of mans misery, without hope; the *Observation* I shall draw out from hence shall be this;

Doctr.

That all men during the state of their unregeneracy,

neracy, are without any true, or well grounded hopes for heaven.

In the handling of this I shall first prove it in the generall, and then improve it; first to prove it, an unconverted mans condition, in reference to his hopes for heaven, is just like *Pauls*, and those Mariners that were with him in the ship sailing towards *Rome*, *Act. 27. 20.* when neither Sun nor Stars appeared, but the winde and waves did beat upon the ship, insomuch that all the hopes they had of being saved were quite taken away; so it is just your case that are without Jesus Christ, there is neither Sun nor Star does shine upon you, if Christ does not shine upon you, you are like *Paul* and the other Mariners in the ship, all hopes of your being saved, is quite taken away from you. I shall confirm this truth to you by three or four demonstrations, that a wicked man is without any hopes for heaven.

Act. 27. 20.

1. An unregenerate man must needs be without hope, because he is without *Christ* who is the foundation of a christians hope, *Wherefore remember*, sayes the Apostle, *that at that time ye were without Christ*, and therefore he tels them afterward, that they were without hope, in *Tit. 2. 2.* Christ is there called *our hope*, Christ is that person in and upon whom we are to build all our hopes for heaven, and therefore he is called our

Reas. 1.

Tit. 2. 2.

hope, and this is the meaning of that expression, *Christ in you the hope of glory*; intimating that you cannot hope for glory, but in and through Jesus Christ; that man that is a *Christlesse* man, must needs be a hopelesse man, that is the demonstration.

Reas. 2.

2. A man without Christ, must needs be without hope, because he is without a title to any promise of life and salvation, which is the onely support and prop of mans hope; you would count this a very fond and vain hope, for any man to hope that such a rich man would make him heir of all he hath, though hee never promised him one foot of Land; why just so vaine are the hopes of wicked men, but now the Word of Promise is like a pillar of marble to bear up the hearts of Gods people, as in *1 Tit. 2. In hope of eternall life, which God that cannot lye, promised before the World began*, the promises doe ground that man that hath interest in them, to a hope of eternall life, he that is without the Lord Jesus Christ the foundation of hope, and without the promises which is the pillar of hope, must needs be without all true hopes of heaven.

Reas. 3.

Heb. 11. 1.

3. He cannot but be without hope, because he is without Faith which is the ground of hope, as in *Heb. 11. 1. Faith is the ground of things hoped for, the evidence of things*

things not seen : where no true Faith is there can be no hope, for Faith is the *Mother*, and Hope is the *Daughter*, Hope is begotten by Faith; an unregenerate man must needs be without hope, because he is without Christ the foundation of hope, and the promises the pillar of hope, and Faith the ground of hope.

4. It appears that he is without hope, because when hee leaves the world, his hopes leave him, whereas the hope of a godly man never leaves him till it brings him to heaven; when a wicked man dies his hopes are gone, and leave him when he hath most need of them, had his hopes been well grounded hopes, they would never make him ashamed of them.

Reas. 4.

Thus you see I have onely in the generall confirmed the point to you. I come now to speak of some more particular inquiries in the prosecution of this Doctrin, (Beloved) wil you lend me your thoughts a little, in the handling of these five inquiries? As

1. I shall shew you the nature of this hope that unconverted men are without.

2. I shall shew you what are the characters of those men that are without any well grounded hopes for heaven.

3. I shall shew you the reason, why (seeing the Scripture sayes that a wicked man hath no hope) that of any men in the

the world, a wicked man does nourish in his heart the greatest hopes for heaven.

4. I shall shew wherein lies the difference between those that have onely a presumptuous hope for heaven, and those that have a true and well grounded hope for heaven; And

Lastly, I shall shew you the great misery of those men that have onely presumptuous hopes for heaven.

Quest. 1.

I will begin with the first of these, to shew you the nature of that hope, that unconverted men are without.

Ans.

Take this plain description of it, that true hope which wicked men are without it is a well grounded and patient expectation for the accomplishment of all those spirituall and eternall good things, which God hath promised through Jesus Christ, and which Faith beleeves. I call it a well grounded expectation to distinguish true hope, from those presumptuous hopes that wicked men have: I call it a patient hope to distinguish it from a rash hope, in wicked men: and I say it is a patient expectation and looking for the accomplishing those spirituall and eternall good things, which God hath promised in Christ, because that this is the ground of hope, it is called the hope of glory and the hope of eternall life, and the like; Thus you have the nature of this hope that wicked men are without, when the Apostle sayes, they were without hope, his meaning

meaning is, that they were without any hope of those spirituall and eternall good things, which God hath promised to beleevers through Christ.

Quest. 2. What are the Characters of those men, that have no hopes for heaven, or if they have, it is onely a deluding and a presumptuous hope, a hope no better then no hope at all? (nay it were a great deal better to have no hope then a presumptuous hope, but that I shall speak to afterward.)

Now before I shall lay down these characters by way of discovery, I will onely premise four or five particular conclusions, which are very necessary to prevent wicked men from running into mistakes concerning their hopes for heaven. 1. Take this conclusion, that this grace of hope may as well be counterfeited as any other grace, there is a lively hope in a Beleever, and a dead hope in a wicked man, there is a fained hope as well as a true hope, a counterfeit hope as well as a good hope, and therefore it is said in *Job. 8. 13.* *The hope of the hypocrite shall perish;* and in *Prov. 10. 28.* *The hope of the wicked shall perish.*

2. Take this conclusion, that those men, that have least grounds to build hopes of heaven upon, doe yet nourish most confident hopes of heaven in their hearts; I shall give you two notable places of Scripture

Quest. 2.

Job 8. 13.
Prov. 10.
20.

ture

Prov. 14.
16.

Psal. 36.
12.

ture to prove this, in *Prov. 14. 16.* it is said there that *a wise man feareth and departeth from evill*, a wise man is jealous over his own heart, what followes? but sayes he, *A fool*, that is, a wicked man, he *rageth*, and yet is *confident*, he runs on in wicked wayes and practises without any remorse or sorrow, and yet he is a confident man, that hee shall goe to heaven as well as the best; A wise man feareth and departeth from evill but a wicked man rageth, and yet is confident, those that have least cause to hope, doe yet harbour the greatest hopes for heaven in their hearts. A like place to this you have in *Psal. 36. 12.* *The transgression of the wicked sayes in his heart, that there is no fear of God before his eyes*, and yet the next words are, *he flatters himself in his own eyes, though his iniquities are found worthy to be hated*; wicked men are very apt to have good conceits of themselves, and you shall finde it ordinarily, that a poor soul that walks conscionably before God, and neglects no known duty, and mortifies every known lust, and walkes humbly before God, this man is full of feares and jealousies, and doubts that all things are not well between God and his soul; and yet you shall finde another ungodly wretch that gives way to all manner of sin and uncleannesse, and fulfills the lusts of his flesh and of his minde, and this man is very confident

confident of his going to heaven, and that all is well with him when he is running headlong to hell. Here then you see the second conclusion that those men that have least grounds to build hopes of heaven upon, doe yet nourish strongest hopes for heaven in their hearts.

3. Another conclusion is this, that a man may live and dye with very strong hopes that he shall goe to heaven, till he bee throwne downe into hell; hee may have no other thoughts but that hee shall goe to heaven till hee bee cast head-long into hell. I shall give you some plain text to prove this, as *Job 21.23.* *Job* speaks there of a wicked man, sayes he, *one dies in his full strength being wholly at ease and quiet*; A learned Divine sayes upon this place, that it is the note of a wicked man, when he lies upon his death bead, if you come to him and ask him if hee hath any hopes that he shall goe to heaven, hee will answer, that hee hath very strong hopes of it; and if you ask him, whether any sin troubles him, he will tell you no, blessed be God I have no sin troubles me now, nor ever did all my life time; What, does nothing at all disquiet you? No, I am wholly at ease and quiet; he hath no sinne troubles him, nor no misgiving thoughts, but that hee shall goe to heaven: But *when a wicked man dies,* then

Job 21.23.

Prov 11.7.

then his expectation shall perish, and not till then : Now Beloved me thinkes this conclusion should a little startle you, and make you look about you to take heed lest you run hoodwinkt to hell, that you doe not live and dye in hopes of heaven, and never think otherwise till you drop down into hell.

1 Pet. 3. 15.

4. To you that doe lay claim to strong hopes for heaven, let me tell you thus much, that you are not to hope for heaven, unlesse you can render a reason or ground of your hopes. Beloved it is not naturall for every man to hope for heaven and to be saved, and you ought not to hope for heaven unlesse you can give some grounds for it, as the Apostle sayes, *But sanctifie the Lord God in your hearts, and be ready alwayes to give an answer to every one that asketh you a reason of the hope that is in you, with meeknesse and fear;* Now examine your selves, what grounds can you give for your hopes of heaven, have you a promise for it? or one Scripture ground for it? or the witnesse of the Spirit for it? if not, then doe not nourish any hopes of heaven in your hearts. Thus I have laid down these four conclusions, I come now to handle the query it self which is this.

Quest.

Quest. What are the characters whereby it may be knowne whether you are such a one that hath no hopes for heaven,
or

or a meer deluding, an ungrounded and presumptuous hope, as good as no hope?

The hearts of all the sons of men are desperately wicked and deceitfull above all things, man is a proud creature and apt to have proud and high conceits of himself, and therefore I shall give you five distinguishing characters, whereby you may know whether your hopes for heaven be true, and well grounded hopes, or no.

Answ.

1. That man that nourisheth in his heart great hopes for heaven, and yet at the same time fosters and favours great lusts and sins in himself, that man hath no true hopes for heaven. I shall give you a clear place to prove this, Deut. 29. 15. And it come to passe when hee heareth the words of this curse, if he shall blesse himself in his heart, saying, I shall have peace though I walk after the imaginations of my heart, to add drunkenesse to thirst, &c. The Lord will not spare such a man, but the anger of the Lord and his jealousie shall smoeke against that man: and so in Esay 57. 20. sayes the Prophet there, Thou art wearied in the greatnesse of thy wicked wayes, yet saidst thou not, There is no hope, it is a very strange place, as if the Prophet should say to them, you walk in a great course of sin and wickednesse, and yet you flatter you selves, you will not say there is no hope for you, you that doe nourish great sins and wickednesse in your bo-

1.

Deut. 29.
15.

Esay. 57. 10.

bosomes, and allow your selves in the practise of great sins, you should say, there is no hope for you to goe to heaven, for God does here charge it upon you, that notwithstanding you walk on in wayes of sin, yet you say not, there is no hope; but are rather very confident you shall go to heaven for all that; and so in Psal. 36. 1, 2. *The transgression of the wicked saith in his heart, there is no fear of God before his eyes, and yet sayes the Psalmist, he flatters himselfe, with vain hopes of heaven; wicked men have heaven and the hopes thereof in their eyes, when they have sinne in their hearts, and this shews that their hope is onely a deluding and a vain hope.*

Psal. 36.

1, 2.

2.

2. That man hath no true hope but onely a presumptuous and vain hope for heaven, that is strong in his expectations of heaven as his aim and end, but slow in his actions and endeavours after holinesse as his way: he that can with Balaam desire to dye the death of the righteous, but never care nor desire to live the life of the righteous, that mans hope is but a vain hope, as the Psalmist hath it in Psalm. 119. 155. *Salvation is farre from the wicked, for they seek not thy statutes; and if salvation be far, the hope of salvation is as far; but why is salvation far from the wicked? because they seeke not Gods statutes, those men that hope that salvation is near them, when they are far from*

Psal. 119.

155.

from seeking after Gods statutes, and endeavouring after holinesse, as the way to happinesse, these men are far from salvation, and the hope of salvation too.

3. That man hath only deluding hopes for heaven, that is unwilling to have his hope tryed, examined, and come to the touchstone, those that will not, as the Apostle, bids us, *be ready to give to every man that asketh you a reason of the hope that is in you, with meeknesse and fear*; now let me ask you what ground you can give for your hopes in heaven, have you the testimony of Gods Spirit for it, or the testimony of a good conscience. that in simplicity and godly sincerity, you have had your conversation here in this world? have you a promise or any ground in scripture for your hopes? if you have no ground for your hopes, and cannot indure to come to the triall or touchstone, it is an argument that you are counterfeited metall that you have no reall hopes for salvation and happinesse in another World.

4. That man that builds his hopes for heaven more upon his own performances then upon Gods promises, his hope is only a deluding hope: this is that *sandy ground* Christ speaks of in *Matth. 7. ult.* To build your hopes of heaven upon any services you doe, or any duties you perform, it is all one, as if you should goe about to build a house upon the sand; ask

3.

1 Pet. 3. 15.

4.

Mat. 7. ult.

Luk. 13.
26.

1 Joh. 3.
14.

a wicked man whereon he grounds his hopes for heaven; he will tell you that he does the works of charity, he gives every man his due, and he lives honestly, and civilly amongst his neighbours, hee hears and reads the Word, he prays and receives the Sacrament, he does such and such good duties, and this is that which they build hopes for heaven upon, they think that Christ is espoused for them, because they are bidden to the *Wedding Supper*, for the Ordinances of Christ are his *marriage supper*, they are ready to say with those in Luk. 13. 26. *We have eaten and drunken in thy presence, Lord, Lord open to us.* I doe not deny but a man may have evidence from his graces, & from the work of God upon his heart, but the great pillar of Marble, that must bear up thy hope, must be the promise of God in Christ; he that builds his hopes for heaven only upon his own performances and good duties, his hope is a vain and deluding hope; I doe not deny but the graces of Gods Spirit are reall evidences of Gods love to the Soul, as the Apostle sayes, *By this we know that we are translated from death to life, because we love the Brethren,* and again, *By this we know that we are of God, because of his spirit which he hath given us;* but I say this is not the main pillar and ground of our hope, we should be so fervent in prayer, and diligent

ligent in the performance of holy duties, as if we did expect to be saved by our duties, but when we have done all that we can, we must lay down all at the feet of Christ, and conclude that our *best righteousness* is but as filthy rags, and when we have done all that we can do, we are unprofitable servants, and we must wholly and only depend upon the merits and mercies of Christ for salvation and comfort.

3. That man that thinks, there is neither difficulty in getting this grace of hope, nor efficacy in keeping of it, that man hath no true hope. 1. Thou that thinkest there is no difficulty in obtaining this grace, thou never yet hadst it, for the least grace is beyond the power, and capacity of any man to get of himself, thou that thinkest it an easie matter to hope for heaven, thou never yet hadst a true hope, for it must be God that must work this grace in us, as the Apostle sayes in *Rom. 15. 13.* *Now the God of hope fill you with all peace and joy in beleevig.* 2. Those that think there is no efficacy in keeping this grace of hope, those have no true hope, for wheresoever true hope is, it hath these properties with it.

1. It hath a purifying vertue with it, as in *1. Joh. 3.* *3. Every man that hath this hope in him, purifieth himself even as God is pure.*

Rom. 15. 13.

1.

2.
Heb. 16.
19.

2. Hope hath a *pacifying* property with it, it is the *Anchor of the Soul*, both *sure and stedfast*; though the World, and the Devil trouble and disquiet you, and afflictions and temptations molest and disturbe you, yet this grace of hope will quiet and pacifie you, those that hope in God shall be secure and at rest.

3. Hope it hath a *painful* property with it, it is never a *sluggard*, where there is an impossibility, there hope is cut off. But that which a man hopes for, he will labour and endeavour after: as he that ploughs does plough in hope, so the hopes of heaven will make you plough up the *firm ground* of your hearts, and make you *indefatigable* in your labours after heaven, so that you shall take a great deal of pains and use all your endeavours for it.

SER.



SERMON, XII.

EPH. 2. 12.

Having no hope

WE come now to the third Question, which is this (Que) What is the reason (seeing the Scripture sayes that a wicked man hath no hope) that of all the men in the world, wicked men doe nourish greatest hopes for heaven in their hearts?

Ans. In resolving this Question, I shall lay you down five false pillars or props, that doe bear up and nourish the hopes of wicked men, and as I name them to you, I shall shew you the rottennesse, and deceitfulnesse, and insufficiency of them, for any man to build hopes of heaven upon.

1. The first prop that wicked men doe build hopes of heaven upon is this, because they have committed but smal sins in their life time, and because they have not run

Quest. 3.

Ans.

Five false props of a wicked mans hope.

Luk. 18.

11.

12.

I.

Phil. 3. 6.

out into the commission of such grosse and scandalous sins in the world as other men have, therefore say they, surely we have some ground to hope for heaven, it is true, we are sinners, but my sins are but ordinary small sins and frailties, they are not finnes of a double die, just as the Pharisee sayes, Lord I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican, because he was not as bad as other men, therefore hee thought he had a right and title to heaven, because they are not as bad as he was, therefore they think themselves as good as the best; now I shall shew you the weakness and rottenness of this pillar for any man to build hopes of heaven upon, and that in these five particulars.

I. You that make this a ground to build hopes for heaven upon, let me tell you thus much, that there are many men in the world that have kept themselves from great and crying sins, and yet remain in an unconverted estate: for instance, you may see this in Paul, in Phil. 3. 6. he tells us, That according to the Law he was blamelesse, there was no command of God in the letter of it, that he was guilty of the breach of it, he was no swearer, nor lyer, nor stealer, nor drunkard, nor adulterer, &c. he was guilty of no great and grosse sins, and yet Paul he had nothing to plead for

for heaven for him, if he had not had the
righteousness of Jesus Christ to plead for
him. Says the young man to Christ, *What*
shall I do to inherit eternall life? Christ tells
him that he should not do any murder, nor com-
mit adultery, nor steal, nor bear false witness, honor
thy Father and Mother, and love thy neighbour as
thy self; the young man answered and said,
all these things have I kept from my youth up;
and Jesus looked upon him and loved
him, and pitied him, that such an inge-
nuous and blamelesse man as he was should
yet go to hell; this man did not break
the law of God in the letter of it, but
yet he went away sorrowfull, when Christ
bad him go & sell all that he had and give to the
poor, the young man went away sorrowfull, for
he had great possessions; then says Christ, *How*
hardly shall a rich man enter into the Kingdom of
heaven! and so the proud Pharisee that boa-
sted himself over the poor Publican, yet this
man went away justified and not the other.

Mat. 19.
18, 19, 20.

2. You that make small sins a prop to
build hopes of heaven upon, it may be
though your sins are little and small, yet
what they want in bulk and magnitude,
they may make up in number; and many
small sins are more dangerous then one
great sin, many small scars upon the heart
with a penknife is as bad as a thrust with
a sword: it may be with thee in this re-
gard, as it is in Arithmetick, many small
figures,

figures, amount to a greater sum, then a few great figures do, four small figures make a greater sum then three great figures, so many small sins will do thee more harm then a few great sins. If what your sins do want in bulk and magnitude, you make it up in their number and multitude, you are as liable to damnation as if you had committed great and crying sins, though you have not committed adultery in your life time, yet it may be you have had many fittill and unclean thoughts in your heart; and though you have not been guilty of murder, yet it may be you have had many revengefull thoughts in you, which is as bad as murder and so of any other sins.

3.

3. You that plead exemption and freedom from great sins, to be a prop to build hopes for heavē upon, know thus much, that small sins are more capable of great aggravations, then great sins are, as I shall shew you in these 3. particulars, wherein small sins do admit of greater aggravations then great sins.

1.

1. Small sins are committed most commonly with more complacency and lesse reluctancy, then great sins are; unclean thoughts do please the heart and tickle the fancy, and content the minde of a man, and are committed with a great deal more complacency & delight, and lesse reluctancy; who would strain at a gnat? Now it
layes

layes your souls upon more guilt, when you commit the smallest sins with delight and contentment, and satisfaction, then if you did commit great and gross sins, if you labor to resist them, and strive against them.

2. Thou committest small sinnes with more security, and lesse penitency, then great sins; when a man commits a great and scandalous sin, he is sensible of what he hath done, and layes it to heart, and is ashamed of it and must repent of it, or else it will be a shame to him all his life long; but he can venture upon a small sin, & never be troubled at it, nor grieved for it, he can commit a small sin with a great deal of security, & impenitency, so that hereby they do the soul more wrong then great sins.

3. You are apt to run into small sinnes with more frequency then you commit great sins, for they are so open to the reproof of the Word, and so obvious to the eyes of all men, that you cannot find opportunities to commit them so often, whereas small sins you commit again and again, and one day after another, and a thousand times in one day, and yet never take notice of them, and therefore this may convince you, that your exemption from great sins, can be no sufficient ground to build your hopes for heaven upon.

4. You that build your hopes for heaven upon this ground, because your
sins

2.

II

3.

4.

sin are none of the greatest, let me tell you, that the smallest sin that ever you committed in all your life time, without repentance on thy part, and satisfaction on Christs part, will forever keep thy soul out of heaven, if you repent peradventure you shall be pardoned, the smallest sin cannot be forgiven, without the blood of Christ to wash them away, for without the shedding of blood there is no remission: and thus I have shewed the insufficiency and deceitfulness of the first prop that wicked men do build their hopes for heaven upon, welcome now to the second.

II.

2. But sayes a wicked man, I have heard and read of those, that have committed far greater and more crying sins then ever I have been guilty of, and yet they hoped for heaven, and are gone to heaven, and therefore why should not I hope for heaven as well as they? I read of David that committed Adultery, and of Noahs drunkennesse, and Pauls persecuting Christ, and Peters denying of him, and divers others, and yet these men are gone to heaven, and why may not I as well as they? Concerning this plea of wicked men I shall give you these three things by way of answer.

I.

1. You that make this a ground for your hope, you do pervert the end for which God hath recorded the examples of his

his servants in Scripture, for God did not record them there, to be a provocation to thee to go on presumptuously in sinning against him, but merely to be a restraint and caveat to keep thee from falling into the same sins, which they did: if *Noah*, and *Lot*, and *David*, and *Peter*, &c. such holy and excellent men as these, had their failings, and did commit great and grosse sins, oh then let me take heed lest I am overtaken, and fall into the same sins; this is the use that we should make of the failings of other men, as in *1 Cor. 10. 11.* All things are written for our example, to admonish us upon whom the end of the world are come; and in *1 Tim. 4. 16.* sayes the Apostle; *Job* obtained mercy, that I might be an example to all that should hereafter believe in *Jesus Christ*.

1 Cor. 10.
11.

1 Tim. 1.
16.

2. You that make the sins of other men, that have obtained mercy, to be a ground to build your hopes of heaven upon, let me ask you this Question: you that do fall into the same sins with *Noah*, or *David*, or *Peter*, do you repent with them too? it is true, *Noah* did fall once into the sin of drunkenness, but yet the Scripture records this of him, that he was an upright man in his generation; and so *David*, though he did once defile his bed, yet afterwards he repented of it, and made his couch to swim with tears for it: so *Peter* after he had denyed *Christ*, he went out and wept bitterly for it; but I say,

2.

say, what is all this to thee, that doest make a trade of sin, and fall into grosse sins every day, time after time, and yet never mourn and grieve for them, as *David* did for his sin, nor weep bitterly for them with *Peter*, what plea can this be for thee, to encourage thee to hope for heaven?

3.

3. Know this further, that a godly man may fall into the same sins that others fall into, for the matter of them, but not for the manner, now it is the manner of falling into sin, and not the matter of it that dams a man; it is true, *Noah* did fall into the sin of drunkenness, but I shall distinguish *Noah* from any wicked drunkard in the world, and that in these five particular considerations, as

1.

1. *Noah* was drunk, but it was before he did know that wine would make him drunk, and if you read the story you shall finde, that there was never any wine drunk till that time, for *Noah* did then begin to be a husbandman, and did plant a Vineyard; but now there is never a one of you but doe very well know that wine and strong beer and the like, will intoxicate you, and yet you will not refrain from excesse in drinking; there is a great deal of difference between you and *Noah*.

2.

2. *Noah* was drunk, but he did not proclaim his drunkenness, but the text sayes
he

he went into his tent and slept, he was ashamed of what he had done, but now you proclaim your sin, and swear, and stare, and commit many other sins in your drunkenness.

Gen. 9.

3. It is true, *Noah* was drunk, but you never read that he was drunk any more then once, but you are drunk again and again, one day after another.

3.

4. Though he did once fall into this sin, yet for the ordinary course and practise of his life, he was an upright man in his Generation, whereas it may be your ordinary and frequent practise is drunkenness.

4.

5. *Noah* was an aged man, and in this regard his age might call for more wine and strong liquor to chear up his spirits, then young people do want; so that all these considerations do little mitigate, and allay *Noah's* fault, though it be not wholly excusable.

5.

An so likewise *David* he committed the sin of adultery, he wallowed in an unclean bed, but yet his sin likewise may admit of some extenuation and excuse, as

1. *David* when he came up to the house top, he little dream't to have seen a naked woman there, which was a very great temptation to him, but it may be some of you do seek occasion, and contrive and plot how you may commit such a sin.

1.

2. *David*

2. *David* did fall into this sinne neither but once, you shall commonly finde that godly men fall into great sins but once, they take warning by the first transgression, and seldome fall into the same sinne again, but now it may be you live in unclean thoughts and actions all your life long, and therefore this can be no prop for your hopes.

3. Though *David* did fall into this sin, yet he did not continue in it long, for it was but nine moneths between *Nathan* the Prophets coming to *David*, and telling and reproving him for his sin, and the time that he fell into it; but alas some of you it may be are Adulterers of nine years standing, there are many amongst us that are old adulterers, and yet never had a melting and sorrowfull heart for their sins, that never wept as *David* did, nor mourn as he mourned.

And so *Peter* he fell into a sin of denying his Lord and Master; but,

1. He was resolved, and did verily purpose before, to have confessed and not to have denyed him, and yet when the Damself came to him, and told him, that he was one of those that were with *Christ*, & *Peter* conceiving it may be that they would have put him to death and crucified him, as well as *Christ*, upon this sodaine surprise (which was a very great temptati

on

on to him,) he denyed Christ, And

2. Though he denyed him thrice, yet afterwards he did confesse him as often as he denyed him, for when Christ asked him, *Simon Peter lovest thou me*, he answered Christ three times, *Lord thou knowest that I love thee.*

2.

3. Peter denyed Christ, but yet afterward he went out and wept bitterly for it, and therefore his obtaining mercy can be no ground for your hopes, that never yet repented of any of the sins you have committed; and thus you see that the falling of these three godly men into great sinnes can be no prop to bear up your hopes for heaven.

3.

I shall now shew you more particularly that though the godly do fall into sinne, yea even the same sinnes for the matter of them, as you do, yet they do not fall into them in the same manner, As

1. If a godly man fall into sin it is unwittingly and unawares; in *Gal. 6. 1.* sayes the Apostle, *if any man be overtaken with a fault.* A godly man he runs away with all the speed he can from a sin and temptation, but sometimes it overtakes him against his will, but now a wicked man he runs after sin, and overtaketh it; he sins with set purpose of heart, *He plots mischief upon his bed, and sets himself in a way that is not good.*

1.

Psal 36. 4.

2. A

2. A godly man fals into sin sometimes, but it is with reluctancy and opposition, the *Spirit* striveth against the *flesh*; there is an opposing, and striving against sin, they are not like cowards, but will fight as long as they can hold their weapon in their hands, but now wicked men they commit sin with greedinesse, with delight and complacency, without any reluctancy at all.

3.

3. Every sinne that a godly man committeth, maketh him more carefull and watchfull for the time to come: thus it was with *David*, *Psal.* 38. the title of it, compared with *Psal.* 39. 1. The title of *Psal.* 38. is called a *Psalm of David to bring to remembrance*, the subject matter of this *Psalm* was to bring *David's* sinne to his remembrance, and having spent this, in remembring his sins, in the first words of the next *Psalm*, sayes he, *I have sinned, but I will take heed to my wayes, that I offend not with my tongue*, after he had called to remembrance his sins past, then he resolved with himself to strive against them in time to come. A godly man never fals into a sin once, but he fears to fall into the same sin ever after.

Psal. 38.*Psal.* 39.

4.

A godly man though he fals into sin sometimes, yet he will at length get the upper hand of sin; though for the present he be not able to grapple with sin, yet he will

will overcome it at last, Grace will outgrow sinne, and get the victory over it; and thus I have shewed you the second prop. that wicked men build their hopes for heaven upon; we come now to a third and that is this:

If you beat them off from the two former, then they flie to the mercies of God; Oh say they, God is a very mercifull God, and I hope he that made me will save me, and that I shall goe to heaven as well as other men, and the like. Now I doe not deny but the mercies of God is the chiefest prop under heaven, that a man can build his hopes for heaven upon, but here I shall shew you the rottennesse of this prop likewise in four or five regards; and that the mercies of God in generall are no sufficient ground at all, to build thy hopes for heaven upon, unlesse thou canst lay claim to the mercies of God in particular, for if you build your hopes upon the mercies of God in generall,

1. The Devils and damned spirits may then hope as well as you.

2. The common and outward mercies of God can be no good prop, to build hopes for heaven upon, unlesse you can lay claime to the saving and distinguishing mercies of God; the common outward mercies of God wicked men may have, for God is good to al, and his tender mercy is

2. A godly man fals into sin sometimes, but it is with reluctancy and opposition, the Spirit striveth against the flesh; there is an opposing, and striving against sin, they are not like cowards, but will fight as long as they can hold their weapon in their hands, but now wicked men they commit sin with greedinesse, with delight and complacency, without any reluctancy at all.

3. Every sinne that a godly man committeth, maketh him more carefull and watchfull for the time to come: thus it was with David, Psal. 38. the title of it, compared with Psal. 39. 1. The title of Psal. 38. is called a Psalm of David to bring to remembrance, the subject matter of this Psalm was to bring Davids sinne to his remembrance, and having spent this, in remembering his sins, in the first words of the next Psalm, sayes he, *I have sinned, but I will take heed to my wayes, that I offend not with my tongue*, after he had called to remembrance his sins past, then he resolved with himself to strive against them in time to come. A godly man never fals into a sin once, but he fears to fall into the same sin ever after.

4. A godly man though he fals into sin sometimes, yet he will at length get the upper hand of sin; though for the present he be not able to grapple with sin, yet he will

will overcome it at last, Grace will outgrow sinne, and get the victory over it; and thus I have shewed you the second prop. that wicked men build their hopes for heaven upon; we come now to a third and that is this;

If you beat them off from the two former, then they flie to the mercies of God; Oh say they, God is a very mercifull God, and I hope he that made me will save me, and that I shall goe to heaven as well as other men, and the like. Now I doe not deny but the mercies of God is the chiefeest prop under heaven, that a man can build his hopes for heaven upon, but here I shall shew you the rottenesse of this prop likewise in four or five regards; and that the mercies of God in generall are no sufficient ground at all, to build thy hopes for heaven upon, unlesse thou canst lay claim to the mercies of God in particular, for if you build your hopes upon the mercies of God in generall,

1. The Devils and damned spirits may then hope as well as you.

2. The common and outward mercies of God can be no good prop, to build hopes for heaven upon, unlesse you can lay claime to the saving and distinguishing mercies of God; the common outward mercies of God wicked men may have, for God is good to al, and his tender mercy is

over all his Workes, the Devils share in the common mercies of God as well as others; but these generall mercies of God are no prop to build hopes for heaven upon, unlesse you can build upon the saving and distinguishing mercies of God, as David prayes, *Shew mercy unto me O God, (sayes he) with the mercy which thou bearest to thy own childeen*; it must be electing, redeeming, sanctifying, and saving mercies that you must build your hopes for heaven upon.

3.

3. The generall mercies of God can be no ground of your hopes, unlesse you have an interest in Jesus Christ: for God is cloathed with greatnesse, and terroure, and dread, and wrath out of Christ; there is nothing to be looked upon but anger and wrath in God without Jesus Christ. There were two lawes that God did make concerning the Mercy-seat.

Lev. 13 4.

1. The High Priest was not upon pain of death to come to the Mercy-seat, unlesse he brought incense with him; now what does this signifie to us? why, it represents the intercession of Christ, that as Aaron was not to come to the Mercy-seat without incense, so neither can we goe to the Throne of Grace to beg mercy from God, with any hope of audience or acceptance, unlesse we carry incense with us, which is the Lord Jesus Christ to plead for us.

2. Aaron was to sprinkle the Mercy-seat with blood; which typifies to us, that we are not to expect mercy from God, but as we have an interest in the blood of Christ.

4. To you that build your hopes for heaven upon the mercies of God in generall, let me tell you that God is not prodigall of his speciall mercies, as to bestow them upon all the world, but only upon a select number of men: *he will have mercy onely on them that fear him*; as for the wicked those that run on in their sins, the Lord sayes himself; that though *he hath made them yet he will have no mercy on them*; the mercies of God in generall are no sufficient props to build hopes for heaven upon.

4.

Luk. 1. 50.

Ob. But here me thinks I hear some kind of people ready to object against me, and say, What doe you go about to beat us off from our hopes of heaven? would you bereave us of our hopes and drive us into despair?

Object.

1. To this I answer, that all you that have good and well grounded hopes for heaven, I would not for all the World, stagger your hopes; but as the great windes doe commonly root up, and blow down the smaller shrubs, but doe settle and root the stronger Oakes the faster into the ground; so I would have all that I have said this day concerning the vain & deceitfull hopes of wicked men, to confirm and

Answ. 1.

establish your hopes and make them grow stronger and stronger.

2.

2. God forbid, that this should be in my heart, to drive any of you to despair; doe not think that my aim in what hath been said is to make any of you fall into desperation, but to keep you up and prevent you from falling into presumption, which is the more dangerous error of the two, because where the rock of desperation hath split *thousands*, the rock of presumption hath split *its ten thousands*.

3.

3. My intention in what hath been said, is not to make you cast away all your hopes for heaven, but only your false and ill grounded hopes; I would have you to pull down all your tottering hopes, and to build them upon a more sure foundation; Jesus Christ himself being the chiefe corner stone.

SER.



SERMON, XIII.

EPHES. 2. 12.

Having no hope

WEE come now to enquire further, what is the reason that wicked men doe nourish in their hearts most hopes for heaven, seeing the Scripture sayes they have none: the last time I answered this Question, by naming three false props, that they build hopes for heaven upon; I shall now give you three or four more.

4. Another false prop that wicked men build hopes for heaven upon is this; their frequency in the performances of religious duties; and thus they reason with themselves; Shall I use duties, all the dayes of my life, as my way to heaven, and shall I not hope for heaven at my journeys end? though a wicked man does notionally hope for heaven through Christ, yet he layes the chiefeest foundation of his hopes in his own good works; as Christ sayes,

IV.

in the last day they shal come to him & cry, Lord, Lord, open to us, for we have prophesied in thy name, and eat and drunk in thy presence, we have heard thy word, and done many miracles, and cast out Devils in thy name, and the like; they shall boast of their hearing, and praying, and good workes, and make that a plea for heaven, when Christ shal say unto them, Depart from me, I know you not. Now I shall shew you the rottenness and insufficiency of this prop to build hopes for heaven upon; but I would not have you mistake me, as if I went about to beat down good workes, and make duties uselesse; for I would have you so to perform duties, as if you were to be saved by duties, but when you have done all that you can doe, to lay them down at the feet of Christ, and wholly depend upon him, as if we had done no duties at all; but if you make the bare performance of duties, to be a prop for your hopes of heaven, it will be a very rotten and deceitfull prop, as I shall shew you in these four particulars: For,

I.

1. All performance of duties not tendered to God the Father by Jesus Christ, will not be accepted by him; that were it possible you should kneel so long in prayer to God, as that you should wear out your knees; were it possible that you should cry out your eyes with weeping, and

and by mourning and lamenting for your sins, you should dry up all the moisture of your body; were it possible you should spend all the dayes of your life in hearing, reading, praying, and the performance of holy duties; yet if you doe not offer them up to God in the name and mediation of Jesus Christ, they are all but like cyphers that amount to no sum at all, unlesse the righteousness of Christ be added to them: it is Christs righteousness that makes our services acceptable to God; Christ adds his incense to the prayers of all his Saints: now (beloved) though you make never so many prayers, yet if you have no share in Christ, nor in his sufferings, and prayers, and intercessions to God for thee, all thy prayers and holy duties are worth nothing, they will never bring thee to heaven; our persons must be in Christ, before our services can be accepted of God, and therefore the bare performance of duties, can be no prop to thee for to build hopes for heaven upon.

2. These things can be no prop of thy hopes for heaven, because hypocrites, whose persons and performances God doth hate, they are frequent in duties as well as you: the *Pharisees* they did fast twice a week, and give almes, and perform holy duties, and so those spoken of in the Prophet *Esay*, *They did delight to draw*

2.

Iſa. 58. 2,

3.

Zach. 8.
19.

Psal. 105. 9

near to God, and to know his wayes, as a nation that did righteousnesse, and forsook not the Ordinances of God: wherefore have we fasted, say they, and thou seest not? God did not accept of any thing they did: and so those in Zac. they kept four fasting dayes in a year for seven yeares together, and yet they said he did not regard them: and so likewise God doth not regard the prayer of the wicked, as in Psal. 105. 9. *The prayer of the wicked is an abomination to the Lord; and so is their hearing too, for they come to hear when their hearts are after their covetousnesse.*

3.

3. Know thus much, that those very duties which God does accept at the hands of his children, those very duties will he reject at the hands of wicked men, and therefore the bare performance of duty can be no prop to build hopes for heaven upon; for though thou spendest longer time in prayer, & more time in hearing, reading, fasting, &c. then a godly man does, yet the Lord will accept of his duties and not of thine. I shall give you three instances for this; the first is between *Cain* and *Abel*: *Abel* he offered the firstlings of his sheep, and cattle, and of his flock, and *Cain* he offered the first-fruites of his ground; now by faith *Abel* offered a more excellent offering then *Cain*, though *Cains* offering was of more value then *Abels* was, yet *Abels* was accepted, when the

Gen. 4.

Feb. 11.

the others was not; *Abels* sacrifice was accepted not in regard of the quantity, and worth, and value of it, but because *Abel* was a beleever, and a justified man in the sight of God, and therefore he had respect first to his *person*, and then to his *sacrifice*. Another instance is in *1 King. 18. 25.* between *Elijah* the Prophet, and the Prophets of *Baal*; *Elijah* the Prophet tooke two *Bullocks*, and bid the Prophets of *Baal* to chuse one, and you must think they would not chuse the worst of them, and he took the other, and yet the Lord shewed a token of acceptance to *Elijah* and his sacrifice, though it was the worst of the *Bullocks*, and shewed no acceptance to the Prophets of *Baal*, and the reason of it was because *Elijah* was a justified man in the sight of God, when the others were not. And so again in *Prov. 15. 8.* it is said there, that *the sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight*: God doth delight in a poore pennileffe prayer coming from a godly man, when he will not accept of a costly sacrifice coming from a wicked man.

1 King.
18. 25.

Prov. 15. 8.

4. The bare performance of duties can be no prop to build hopes for heaven upon, because God doth not look so much upon the *matter* of the duty what you do perform, as to the *manner* how, and the
end

4.

end why you doe perform them, though it may be the duty which you perform be the same for the matter of them, as God requires and commands, yet if they be not done in a right manner, God looks upon it as nothing; God will not own those duties as done to him, that are not done in a right manner, and to a right end: as in *Joh. 16. 24.* *Hitherto (sayes Christ) you have asked nothing in my name, aske and receive that your joy may be full;* and yet they had put up many petitions in his name, but because they did it not in a right manner, Christ lookt upon it as if they had asked nothing at all.

V.

5. Another false prop that wicked men build hopes of heaven upon, is a meere mistake of the promises and pillar of hope in Scripture; and this is done two wayes: either,

1. They make those promises to be props of hope which are not: or,

2. They doe misapply those promises that are true grounds of hope.

I.

1. They make those to be props of hope which are not; I shall name you three of them, the first is that passage in our common Liturgy, *At what time soever a sinner doth repent from the bottome of his heart, I will blot out all his sins out of my remembrance (saith the Lord).* This very sentence hath been a means to delude a world of men, whereas

Ezek. 18.

whereas indeed it is no ground at all to build hopes for heaven upon : for,

1. There are no such words as these to be found in the whole Scripture : and,

2. The place where these words are found, it is onely in the *common Liturgie*, which *Liturgie* is but an abstract of the *Popish Masse*, for though all that is in the *Popish Masse* be not in the *Common-Prayer*, yet all that is in the *Common-Prayer* is in the *Popish Masse* ; it may be you will scarce believe this, but it is very true, as you may see, if you look into the second volume of the *Book of Martyrs* the 667. page, where there is a Letter inserted of King *Edward* the sixth, sent to the *Papists* in *Cornwall*, who were risen up in armes about the translating of the *Masse* into *English*, which they would by no meanes agree to, but rose up to oppose it ; King *Edward* to pacifie them, wrote to them on this manner, *As for the Service-booke, the translating of it may seem to you to be some new thing, but they are the very same words in English which were before in Latine, and if the Masse-book which is in Latine be good, then it is as good now, though it be translated into English.*

3. You will say the Lord himself said these words, *At what time a sinner doth repent I will blot all his sins out of my remembrance,* (*saieth the Lord*). I answer, that it is not said

said so in the whole Book of God, and if you look into that Text of Scripture which they ground these words upon, that the Lord did say so, you shall finde it otherwise; it is in Ezek. 18. 21. mark the words, these are Gods words indeed; *If a wicked man will turn from all the sins that he hath committed, and keep all my statutes, and doe that which is lawfull and right, he shal surely live, and not dye.* They say if a wicked man doe repent of his sins; now repentance is a generall work, Judas did repent, but his repentance did him no good; but here you see it is said that if a wicked man turn from all his evil wayes, and do that which is lawfull and right, then he shall surely live.

2.

2. Another Scripture-prop which wicked men build their hopes for heaven upon, but is indeed no prop, is this, that *the righteous man sinneth seven times a day*; this is one of the greatest props a wicked man hath, sayes he, what doe you tell me of my sins, the best men have their failings, the righteous sin seven times a day, and why may not I goe to heaven as well as they? wicked men make this a great prop to their hopes, when indeed there is no place of Scripture like this in the whole Bible; that which comes nearest to it, is in Prov. 24. 16. *A just man falleth seven times and riseth again, but the wicked fall into mischief:* now here is no mention of falling into sin

Prov. 24.
16.

fin

fin in the text; nor no mention of a day; but only thus, *a just man falleth seven times, and riseth again*: St. Austin gives this sense of the word; a godly man falleth seven times; that is often times; expounding this place with that in *Job 5.19. The Lord will be with thee in six troubles, and in seven there shall no evil touch thee*: A righteous man, sayes Augustine, falleth seven times, not sinneth seven times, he doth not fall into sin, but into affliction; *the righteous falleth seven times*, that is, the godly in this world are liable to fall seven times into affliction, that is, very often into afflictions and troubles while he lives here in this world; according to that of *Job, In six troubles and in seven the Lord shall deliver thee*, meaning oftentimes: and therefore this place carries no reference at all of falling into sin seven times a day.

Job 5.19.

2. Suppose it were so, that the righteous did sin seven times a day, yet the text sayes in the next words, *that as often as he falleth he riseth again*; now it may be, many of you that make this a prop for your hopes of heaven, doe fall into sin day after day, and never rise out of them again by repentance: you leave out these words, *and riseth again*, for many of you live your whole lives long in an evill course, you wallow and lye down in sin, and therefore this can be no prop for your hopes.

3.

3. Another sentence which they make a Scripture prop, but is not, is this, that *Christ died for all* and for every man in the world; This comes within the *Arminian* bounds, but this opinion is taken up by others too as well as them, that hold *universall Redemption*; but because I have already preached two or three Sermons upon this subject, I shall therefore onely now speak so much as is needfull, to shew you the rottennesse and insufficiency of this prop; 1. Suppose Christ did dye for all, yet those men that are of this opinion, that Christ did dye for all, they doe not hold that all men are saved by Christ, but some men may fall off from Christ, and be damned, notwithstanding Christ dyed for them.

2. Take this by way of answer, that it is not likely that they should have benefit by Christs blood, that have no benefit by this death.

3. To you that make this a plea for your hopes of heaven; observe this, that where there are these generall expressions, they are very ill understood: if you say they speak of universal & generall redemption, as in 2 Cor. 5. 14, 15. *Because we thus judge, that if one died for all, then are all dead, and he died for all, that they that live should not henceforth live unto themselves, but unto him that died for them and rose again;* why, here none can

2 Cor. 5.
14, 15.

lay

lay claim to Christs death, but those that live to Christ that died for them: and so in Heb. 2. 9. But we see Jesus that was made a little lower then the Angels, for the suffering of death, cloathed with glory and honour, that hee by the grace of God should taste death for every man; but mark the restraint in the next words; For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory (here the Apostle restrains the words) to make the captain of their salvation perfect through sufferings; for both he that sanctifieth, and they that are sanctified are all one, for which cause he is not ashamed to call them brethren: the Apostle does here again restrain the words, and therefore this can be no more prop for your hopes, that are not sanctified; but thus much may suffice for the first branch, in shewing you how wicked men doe make those places to be Scripture props for their hopes which are not.

2. If they do not make those places to be Scripture props which are not, yet they doe misapply those places, which indeed are Scripture promises and grounds of hope; as that Christ came into the World to save sinners; now this is a Scripture promise, for Christ came to seek and save them that were lost: but now (beloved) men doe misapply this generall pillar of hope; they take them in the generall

2.

Mat. 18.
11.

Luk. 19.
10.

generall notions of them, and this makes abundance of people to harbour great hopes of heaven in their hearts: but now I shall shew you, wherein they doe misapply them.

1.

In not considering that a man must be first in Christ, before he can lay claim to any promise of Christ. They run to the promise, and never examine first whether or no they have an interest in Christ.

The promise is good and comfortable, but it cannot convey any comfort to thy soul, unless thou art in Jesus Christ, no more then a dry pipe can convey water to thee without the fountain: we are first made Christs, and then we have a right to all the promises of Christ: it is by our interest in Christ, that we have a right and title to all the promises of God in Christ. If you have an interest in Christ, you have all the promises as it were bound up in a bundle, which you may have recourse to, and make use of when you will.

2.

They object and say, that the promises doe run in free and generall termes having no conditions annexed to them.

Answ. It is true, there are some promises that are absolute, so as to have no condition going before them, but every promise in the Gospell hath some condition or other

To the Reader.

obtaine, and assure thy heart
of pardon of sin, viz. by a
sound Confession; this duty is
much decried in these dayes
of Libertinisme, but by such
as decry the power of God-
lines, and are loath to have a
check put upon their licenti-
ousnesse; but doe thou remem-
ber he that bideth his sin shall
not prosper, hee that con-
fesseth, and forsaketh it, shall
finde mercy: If we say wee
have no sin, we deceive our
selves, and make God a lier;
if we confesse our sinnes, he
is faithfull and just to for-
give

To the Reader.

give them; pardon of sinne
is the purchase of the bloud
of Christ, but intailed upon
the Confession of sinne.
The latter will shew thee
thy great advantage by
Christs ascension, intercession,
and returne to judgement;
this is a subject most sutable
for the last times, times of
perill, and temptation, to
quiet, comfort, and incou-
rage, to keepe the heart in
the love of God, in the pa-
tient waiting for Christ, and
unspotted in the world: We
have much talke in the
World

To the Reader.

World that Christs person shal
reigne for 1000. yeares up-
on earth: hee that can see
this in Scripture, hath a
clearer sight then I; but
what ever becomes of this
opinion, we are sure of and
stay our soules upon this,
That our blessed Saviour is
now at the right hand of
God in glory, pleading the
cause of his despised ser-
vants, waiting till his ene-
mies be made his footstool,
from whence we expect him
at that great day to trans-
forme our vile bodies into
the

To the Reader.

the similitude of his glorious body, to take us into these mansions prepared for us, that we may see his glory, and be for ever with the Lord. These meditations if they were often in our mindes, would engage us to be steadfast, unmoveable, alwayes abounding in the work of the Lord, because our labour is not in vain in the Lord.

One thing more I advertise thee, that in the perusing of these little Treatises thou wilt meet
with

To the Reader.

with many typographicall errors, for these the Printer craves thy pardon. Farewell.

*J. Cranford Pastor of
Christophers le Stocks.*

To the Editor

My dear Sir,
I have the honor to acknowledge
the receipt of your letter of the
10th inst. in relation to the
above mentioned subject.

I am, Sir, very respectfully,
Your obedient servant,

Wm. Lloyd Garrison

the Prophet said in another case, I say in this, *thy life must goe for its life*, you will find those sins *mortall* that are not *mortified*; what should an unmortified man doe with heaven? there are no sports nor carnall pleasures there, those *blest mansions* seem to him but *dark shades*, and *melancholy retirements*: the Apostle hath an expression, Col. 1.12. *He hath made us meet to be partakers of the inheritance of the Saints in light*, we are first made *meet* for heaven before we enter into it; we are *weaned* from the world before we leave it; when men hang upon the world as long as they can, and when they can hang no longer, think then to make use of God, the Lord will refuse them with disdain, * *Go to the Gods which you have chosen, let the world now help you, and save you*: in short, a mortified man is prepared and ready, he doth but wait for winde and tide, and falleth like a shock of corn in season. 4 *An holy life and conversation*; men live as if they never thought to dye, and then dye as if they never thought to live; the best way to dye well is to live well; they that are not ashamed to live, are not afraid to die; Balaam desired to dye the death of the righteous, but would not take pains to live a godly life; every man cannot say, *Thanks be to God that giveth us victory through Jesus Christ*, you can not dye in Christ, unlesse you live in him, and in the power of his life advance to-

(c)

wards

* Judg. 10.
14.

wards heaven: oh labour to exercise your selves in these things, that you may be in a constant preparation; you never enter into the combate of death but once, 'tis impossible to mend oversights, either we are *slain* or *saved* eternally. Now if you doe what I have here exhorted you to, you may wait till your change come; and when it cometh, your *last* hour will prove your *best*.

Use 3.

3. It serveth to presse Gods children to improve the comforts of Christs victory, doe not let it goe out of your hands. 1 Improve it for your friends that are departed in the Lord; our *weeping* puts some *disparagement* upon Christs conquest, why should wee weep in the day of their preferment, in the day of their solemn espousals to Jesus Christ? * In the primitive times at Funerals they were wont to sing *Psalmes of thanksgiving*, we should bring them as *obambions* to the grave, as those that have passed the pikes, and finished their course, and kept the faith, and have conquered the world, and sin, and death, and danger: Chrysostome in one of his homilies on the Hebrews, speaketh of the ancient rites at funerals, of their *Hymnes*, and *Psalmes*, and *Praiser*, *hac omnia sunt letantium* (saith he) All these signifie joy, and wilt thou weep, and sing a *Psalm* of praise and triumph at the same time? I confesse 'tis said, Act. 8. 2. That de-

* Kinet
Cathol. ar-
ibod. Ques.
40. prime
partus.

vout men carried Stephen to his byrial, and made
 great lamentation over him: 'tis our losse
 when the Church is bereaved of such ex-
 cellent persons, there is cause of sorrow,
 but there should be a mixture, we should
 not mourn as those without hope, 1 Thes. 4. 13.
 as Christians must not rejoice without
 sorrow, so they must not be sorry without
 some mixture of joy; let us declare that we
 hope for a resurrection, that we expect to
 meet our friends again in heaven, and when
 wee weep let it be like rain when the Sun
 shineth, there should be somewhat of joy in
 our countenances as well as tears in our eyes.
 2. Improve it for your selves, and that,
 1 In life time, that in your resolutions you
 may bee willing to dye; many times
 we are like Lot in Sodom, or like the Is-
 raelites in Egypt, we could wish for Canaan,
 but are loath to goe out of Egypt, this argu-
 eth little faith. Can we beleve there is a
 heaven so excellent and glorious, and yet
 shun it? can we hope for such an * incor-
 ruptible inheritance, and yet be afraid of it?
 that we shall enter upon it too soon? what
 Prince would live uncrowned? what
 heir would whine when hee is called to
 come and take the inheritance? what
 thoughts have we of eternall life? do we
 count it a priviledge, or a misery, and a burden?
 And again, it argueth little love, can we
 pretend to love Christ, and be shie of his

* 1 Pet.

3. 14.

** Illius est
nolle mori,
qui nolit
ire ad
Christum.
Aug.*

company ! he should be unwilling to dye,
* that is unwilling to goe to Christ. And
again, it argueth little judgment and con-
sideration ; Wherein is this life valuable ?
the world is nothing else but a place of ba-
nishment, here is nothing but groaning, all
the creatures join in consort with the
heirs of promise, Rom. 8. 23. What do you
see in the world, or in the present life to
make you in love with it ? are you not
weary of misery and sin ? the longer thou
livest, thou sinnest the more, certainly thou
hast provoked God long enough already,
'tis high time to breath after a better estate;
and thou hast had taste enough of the
worlds misery and deceit, and of the frailties
and weaknesses of the body, a longer life would
be but a longer sicknesse ; what's the matter,
that we are so loath to let goe our hold of
present things ? if it be not want of faith or
want of love to Christ, or too much love of the
world, certainly it must be fear of death, &
what a baseness & lowness of spirit is this ?
to fear an enemy so often vanquished by
Christ and his Saints ? If you be at this pass,
I have preached al this while in vain, & the
victory of Christ, which I have discoursed of
is to little purpose ; Oh consider, generous
Heathens may shame you, you make all the
provision of Christ in the Gospell, to be of lesse
effect then meer morall principles. 2. Especi-
ally improve this in the very season and hour

their lives as a ranfome for the Prince, but here 'tis quite otherwise, this Prince layeth down his life to redeem the subjects, and he suffered death that it might not bee terrible and destructive to us, Oh blessed be the Lord Jesus Christ for this love for evermore.

Some may expect, that I should speak something concerning the servant of God, our dear brother now departed, but I need not say any more, then what I have spoken already; all along the discourse, I have indeed spoken of him, and that in the judgement of your consciences, the duties which I pressed upon you, he performed, the comforts which I have propounded to you, he enjoyed. I shall not make any particular rehearfall of the passages of his exemplary life, I judge it not convenient; only to you of this place I may take liberty to commend his doctrine, and intreat you to be carefull of those precious truths which he sowed among you, whilest the Lord used him here as a skilfull seed-man: God looketh for some increase, and taketh speciall notice of the time, that you have enjoyed his labours, there is an exact account kept in heaven, in that parable, *These three years came I seeking fruit*, Luk. 13. 7. probably the three years of Christs ministry are intended, for then he was entering upon his last half year, God reckoneth

neth how many yeares, how many moneths your Minister hath been with you, and accordingly doth expect fruit: your pastour a little before his suffering, professed high and worthy thoughts of you, let him not be deceived; 'twill be sad for you in that great day of separation, that when he expecteth to finde you among the *sheep*, and to be his *Crown* and *rejoicing*, he should see you among the *goats*; he will know you there, *memory* in heaven is not *abolished*, but *perfected*. I say he will know you, though without any lessening of his own happinesse, or repining at Gods righteous judgements.



FINIS.

SER-



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FINIS.

3

Love (Christopher)

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The souls cordiall:
in two treatises.

Lond., 1653, 8°.

[Last 3 leaves
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32. latter part of

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explained by God
2. Thou hast forgiven
Thou hast covered all

Psalm 85 =

It is fittie in us to hide our finnes, as
B it